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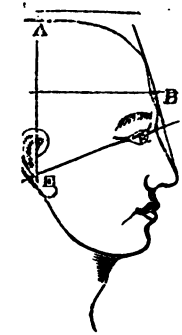

The portion of the brain lying behind the line A E, in the open cut, is called *occipital*, that before it *frontal*, that above the line, B C, *coronal*, that below, *basilar*. One in whom the occipital region is larger than the frontal, will have more of feeling than reason, of passion than intellect, of propelling than directing power, of mental sail than ballast, of zeal and action than judgment, of the animal than intellectual and moral qualities. But when the frontal is larger than the occipital, the character will be reversed. One in whom the basilar region greatly predominates over the coronal, will have great *force* and *efficiency* of character, a ready talent for business, and ong passions applied to selfish purposes, but less morality of feeling, less sentiment and depth of mind; yet with mod- ınd Caus. may conduct and effect important operations. One ronal region larger than the basilar, with a full frontal de- vill possess goodness without greatness or force of charac- or virtue with effeminacy and want of impetus; will have ıd a love of intellectual and moral pursuits, joined with so y, tameness, and dependence of character, that he will not se in the world, unless pushed forward by others, but will ıimself; will be amiable and sentimental, if not eminently ɛct but little. One with large organs of the propensities or nd deficient reasoning faculties, may struggle hard against ' his propensities, yet will often be overcome by them; may ve a virtuous christian life, but will be guilty of gross and nsistencies, take contracted views of religious subjects, and ıately, both classes of organs. One with a large develope- ropensities, and very large moral and intellectual organs, reat strength of mind, combined with great energy of char- l by the religious sentiments, and applied to the advance- l and philanthrophic objects, and be a talented and useful ciety, yet have many faults. One with the propensities and gans very large, and the moral deficient, will combine great nd, with great depravity of character, and never lack means ɛation of his propensities. One with some of each class of will present seemingly contradicting phases of character, [illegible] and be subject to a constant

One having the perceptive

THE

MIRROR OF NATURE,

PRESENTING A

PRACTICAL ILLUSTRATION

OF THE

SCIENCE OF PHRENOLOGY:

Accompanied by a Chart,

EMBRACING AN ANALOGY OF THE MENTAL FACULTIES, IN THEIR VARIOUS DEGREES OF DEVELOPMENT, AND THE PHENOMENA PRODUCED BY THEIR COMBINED ACTIVITY.

BY J. FLETCHER, Practical Phrenologist.

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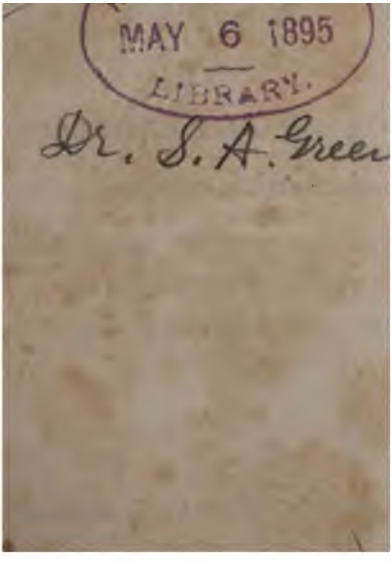
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PREFACE.

The chart is so arranged that after any individual has had the proportionate size of his phrenological organs correctly marked upon it by figures in the margin, he can read from this work a minute description of his own character and talents. He has thus presented to his view, as on a map, a correct classification of his own mental operations—a perfect and most beautiful analysis of his own mind. Thus it enables any one to judge, *experimentally*, of the truth of phrenology, while he is reading his own character, and determining the location and relative size of his own phrenological organs.

On the importance and practical utility of the science of phrenology, it is unnecessary here to descant, as they have been so ably portrayed in other works. It is needless also to point out the immense benefit that an individual in any situation of life may obtain by a correct knowledge of his own talents, capacity, and disposition. How many are there who know but little of their own failings,—how many with large self-esteem think they have no fail-

ing,—how many deficient in self-esteem always remain in the back ground for want of more confidence.

A correct phrenological examination and a due share of reflection will enable an individual to form a just estimate of his capability for any pursuit in life. It will also indicate what propensities and sentiments need restraint, and what should be encouraged; thus exerting a great influence in promoting his success, happiness and virtue.

The greater portion of phrenological works describe the primitive power of the faculties as they act *singly* and *alone*. This seldom or never takes place. The principal merit of this work consists in portraying the effect of the combined action of the organs, and in the practical application of the science.

The compiler of this work is indebted for extracts to Spurzheim and Combe, and has also drawn very largely from the excellent work of the Messrs. Fowlers, the much respected and talented phrenologists of New York. To those who are desirous of more extensive information on this subject, he would refer them to the above mentioned work, entitled, Phrenology proved, illustrated and applied.

MIRROR OF NATURE.

PHRENOLOGY professes to point out a connection between certain *conditions of the brain*, and certain *manifestations of the mind*. It claims to be a new and complete system of intellectual and moral philosophy, and also professes to develope new and fundamental principles of human nature—principles which embrace everything pertaining to man as a moral, physical, and intellectual being, and which are most intimately connected with his happiness and improvement. It rests for support, in part, on the following propositions.

1. *The brain is the organ of the mind*, or that corporeal instrument which the mind employs in the exercise of thought and feeling. As this proposition is admitted by naturalists, physiologists, anatomists, metaphysicians, and philosophers generally, I may take it for granted, and throw the burden of proof on those who call it in question.

2. *The mind is a plurality of innate and independent faculties*—a congregate of distinct and separate powers. This is evident from the following reasons. 1. It performs different classes of functions, or kinds of operations, such as love, hatred, fear, reason, &c., and, throughout all nature, different kinds of *operations* are performed by different *instruments*. The mind, therefore, consists of as many different *faculties* as it performs different classes of *functions*. 2. It is often doing several things *at the same time*—is often feeling and reasoning, hearing and fearing, seeing and admiring, hating one object and loving another, *&c., simultaneously*, which could not possibly be done by a single faculty.

3. If the mind were a single faculty, all minds must be *exactly alike* in their *nature*, and could differ *only* in the *strength* of their qualities and operations, which is not

the case. But if different persons possessed the same faculties in different degrees of strength, they must differ accordingly, which is strikingly true. 4. If the mind were a single faculty, it could work just as well in one harness as another—could perform *all classes* of mental operations with *equal facility*, which is by no means the case. 5. If the mind were but one faculty, its derangement must *equally* affect *all classes* of the mental operations, yet it often affects but a *single* class. 6. If the mind consisted of several faculties, it could perform not only a greater *variety* of operations, but also a greater *number* in a given time, and thus be proportionably the more perfect. Numerous other reasons might be adduced. Since this proposition is generally admitted, it may with propriety be assumed. The mind, therefore, consists of innate and independent faculties, several of which can be in simultaneous action.

3. *These different faculties are possessed, originally, in different degrees of strength, by the same individual*, and also by different individuals. There is an immense difference between a Shakspeare and a Franklin, a Nero and a Howard, a Raphael and a Washington, a difference which no education could create, or even essentially modify. Diversity and variety are characteristic no less of the *feelings* and *intellects* of men than of their *countenances*, and that, both from the very first dawn of mind, and in opposition to circumstances. The Creator doubtless intended one man for one thing, another for another, and accordingly imparted to them diversity of talents and passions.

The BRAIN *consists of as many different* ORGANS *as the* MIND *does of* FACULTIES; for, throughout all nature, different classes of *functions* are always performed by different *instruments*. There is no example of a single organ performing more than one class of functions. Instead, then, of the *whole* brain being employed for *each class* of the mental functions, *one portion* of it is employed for the exercise of friendship, another, for that of anger, another, for that of reason, &c. The contrary supposition is as absurd, as ridiculous, as contrary to universal analogy, as that the whole body should be employed for seeing, the whole for digestion, &c. In

this case also, no two organs could be in simultaneous action, which is contrary to fact.

5. Since one portion of the brain, or one phrenological organ, is allotted exclusively to the exercise of one faculty, and another, to that of another, we may infer, from analogy, the existence of a correspondence between the power of each faculty and the size of its cerebral organ; for, other conditions being equal, *size* is always the measure of *power*.

6. *The exercise of any corporeal organ, of which the brain is one, augments its size.* This is an established, and familiar principle of physiology. It follows, then, that if an individual, in the exercise of caution, calls into action one portion of the brain, say that under caution, and in the exercise of benevolence, another portion, say that under benevolence, he must *exercise*, and of course *increase*, that portion under benevolence just as much more than that under caution as he is more benevolent than cautious.

7. *The increase of one portion of the brain more than another, must proportionately elevate that portion of the skull above it;* for the shape of the *brain* determines the shape of the *skull* and with few exceptions, corresponds with it. The proposition is established by the great naturalist Cuvier, and susceptible of *physical demonstration.* If then we can ascertain what portions of the brain are employed by the various faculties, and also how much larger one portion is than another, we can also ascertain the *minutiæ* of a person's character and talents. The thickness of the skull may be determined by its vibrations in speaking, the tones of the voice, &c.

8. *The truth of Phrenology is demonstrated* CHIEFLY BY A WORLD OF PHYSICAL FACTS. The Phrenological phenomena are uniform, throughout the whole human family—throughout the whole animal kingdom. The *whole world* is challenged not only to produce a single important exception, but also to examine the *facts* in the case. This uniformity proves the existence of certain Phrenological *laws* which govern these phenomena. Phrenology, then, is consistent in theory, and susceptible of PHYSICAL DEMONSTRATION, by an appeal to NATURE, and to FACTS. Let it be judged *at this tribunal alone*, and stand or fall accordingly. It boldly chal-

lenges the most *scrutinizing examination*. Those who question its truth must disprove the above propositions, and also account for the facts which support Phrenology on other than Phrenological principles. The following are some of the "world of facts" which demonstrate the truth of Phrenology. In the human head there is a large development of the coronal and frontal portions of the head, or of the moral and intellectual organs, while in the animal brain, this portion is almost entirely wanting, leaving scarcely the least traces of these organs. This corresponds exactly with the mental qualities of the two classes of being. In the European head there is a much greater endowment of these organs than among any other race. Franklin, Locke, Bacon, Webster, and all powerful and profound thinkers; all deep, original reasoners, without one exception, possess truly *immense* comp. and caus ; men of ordinary minds, a respectable development of them; the American Indians, Hindoos, Chinese, &c. an inferior developement; the African, still less, and all the lower order of animals, none, or next to none at all. The monkey possesses immense philopro. and indiv. large amat. combat. secret. &c. but no lang. compar. or caus. which exactly corresponds with the character of that animal. The crow has immense caut. large combat. dest. indiv. &c.; the fox, cat, and all animals which employ secrecy in catching their prey, possess very large secret. and large combat. dest. and caut.; the tiger, lion, leopard, fox, wolf, hawk, eagle, owl, and all animals which destroy others and live on their flesh, possess, without one individual exception, immense dest. and large combat. while the sheep, calf, deer, dove, robin, and all those animals which eat no flesh, and are harmless in their nature, have scarcely the least combat. or dest.; the dog has very large local. and accordingly can chase the deer through the forest for successive days, making almost innumerable turnings and windings, and yet know which way home is. These facts might be multiplied, ad infinitum, and coincidences added to any extent, between the talents of individuals and their phrenological developments.

Other conditions being equal, the strength and power of the various faculties of the mind, are in proportion

to the *size* of their corresponding organs of the brain. Yet, since much depends upon the quality, organization, and activity of the brain, and this, upon the quality, organization, health, habits and activity of the body, or in other words upon the *temperament*, a small brain often gains, in these respects, what it loses in size. All great men are found to possess both a favorable temperament and a large brain.

The temperaments are divided into four kinds:

1. The *lymphatic*, or *phlegmatic*, in which the *secreting glands* are the most active portion of the system; indicated by a soft and abundant flesh, and langour of the pulse, and of all the corporeal and mental functions; by a dull, ease seeking, inefficient, indolent, disposition, and an aversion to a corporeal and intellectual effort. Great excitement is necessary to arouse one with this temperament to effort, yet the action may then be a a powerful one.

3. The *sanguine*, in which the *arterial system*, and the organs which circulate the various fluids, particularly the blood, are most active; indicated by light or sandy hair, fair skin, a fresh and florid countenance, light or blue eyes, a strong and rapid pulse, strong animal passions, and more ardor, enthusiasm, activity and zeal, than strength and power of mind or body.

3. The *bilious*, in which the *muscular* portion of the system predominates in activity; characterized by a more athletic form; by strong bones and muscles, black hair, a dark skin, and dark eyes; a strong and steady pulse, hardness, strength, and power of body, accompanied with considerable force and energy of mind and character.

4. The *nervous*, in which the *brain* and the *nervous system* are much more active than the other portions of the body, which gives rise to, and is accompanied by, the highest degree of excitability and activity of the corporeal and mental powers; vividness and intensity of emotion; clearness and rapidity of thought, perception and conception; sprightliness of mind and body; light, fine, thin hair; a fair, clear and delicate skin and countenance; and more activity, vivacity and intensity, than power and endurance of mind and body.

These temperaments are generally compounded : the nervous sanguine gives the highest degree of activity and intensity of thought and feeling; the nervous-bilious, activity accompanied with power and endurance, constituting one of the most favorable temperaments, especially when united with a little of the sanguine ; the bilious-lymphatic gives mental and corporeal indolence, accompanied with power under strong excitement; the sanguine-lymphatic, is less favorable to intellectual, than to corporeal manifestations, &c.

But since these temperaments, and other conditions except the size of the respective organs, are alike in *the same head*, it follows that the power and energy of each faculty are proportionate to the size of its organ ; so that this work will generally present a comparison between the *different faculties of the same individual*, rather than between the various faculties in different individuals.

The influence of education which is admitted to be very great, is exerted chiefly in directing and *modifying* the operations and the manifestations of the various faculties, rather than in increasing or diminishing their strength and power or the size of their respective organs. The function of combativeness, for example, when trained in the ruder states of society, manifests itself chiefly in physical combat, family feuds, personal prowess, and hatred as manifested by open violence and force, bodily exposure to danger, &c. ; while the same amount of the same faculty, even with a similar combination of the other faculties, when the subject is educated in refined society, and placed under the restraints of law and religion, manifests itself chiefly in intellectual and moral courage and resistance, in sarcasm, hatred, &c.; and yet, the primany function of resistance and opposition, in both instances, is the same in its nature, degree, and aims. The same is true of all the other faculties; so that, in describing character correctly, it is necessary for the Phrenologist to know under what *influences*, and in what *circumstances* the idividual examined, has been placed.

The question is frequently asked, supposing Phrenology to be true, what practical utility can be derived from

it? It will be readily conceded that whatever can be made to elevate the human character, improve the condition of mankind, or in any way augment human happiness, or diminish misery and vice, must be useful in proportion as it is capable of advancing these most important and difficult objects. This, Phrenology is capable of doing. It is therefore useful—

1st. As a STUDY. It is eminently interesting in *itself* and as a *matter of fact*, to study the flowers of the fields —to witness chemical and philosophical experiments—to explore the bowels of the earth, and examine the wonders of its surface—to contemplate those countless orbs which whirl through the immense fields of space—to examine the wonderful mechanism of the human frame—to study the works of nature wherever we find them, and to know *things as they are*, that we may adapt ourselves to them.

But the study of MAN, of his *nature*, and *particularly* of his *intellectual* and *moral* nature—of his duties, destinies, relations, &c. is incalculably more important and more useful than that of all the other sciences combined. Man is the *climax*, the *master piece*, of all God's works, within our knowledge, and man's mind the master-piece of man; so that the study of *man* and *particularly* of man's *mind*, towers in importance far above all other studies. Now Phrenology has to do *chiefly* with man's *mind*, and is a complete system of intellectual and moral philosophy, as well as of human nature. It gives a perfect analysis of all the mental faculties, directs to their proper exercise, and thus points out to man the true path of virtue and of happiness.

2d. KNOW THYSELF, was written on the splendid temple of Delphos as the most important maxim the wise men of Greece could hand down to unborn generations. A thorough knowledge of one's self, of one's excellencies, and how to make the most of them—of one's defects, and how to guard against injury from them, is more intimately associated with man's happiness, and success, and virtue, than any other knowledge. This knowledge, Phrenology, if true, furnishes, with the certainty of physical demonstration. Every individual can place his own fingers on every feature of his character, and, whether his opinion of himself be too exalted, or

too humble, he can thus learn exactly what he is, and what occupation he is qualified to pursue with success. In this way happiness and prosperity might be made to abound where poverty maintains its iron, if not its vicious sway, and heart-rending failures be exchanged for heart-enchanting successes. To a *young* person, then, a knowledge of Phrenology, or at least a correct phrenological examination, might be rendered incalculably valuable.

3d. IT WILL PUT EVERY MAN INTO HIS OWN PLACE. The Creator doubtless intends and qualifies one man for one sphere of action, and another for another. Men differ no less in their talents and adaptation to certain occupations than in their looks and passions. Now, if by some magic touchstone, the natural talents of every individual could be determined—if the agriculturist could be located on a farm, the mechanic at his bench; the artist, in his office; the statesman, in the hall of legislation; the teachers of letters and of morals, in their several places; the naturalist, in the fields of nature; the orator, on the rostrum; the poet, the author, the profound philosopher, &c. each in circumstances the most advantageous for the exercise of their several talents—if, in short, every wheel and every portion of this divinely contrived machine of human society were put in its own place, the amount of happiness which it would work out would be past all calculation. This touchstone, which will place every man in that sphere of action in which he can be both happy and useful, is Phrenology. To parents then, a knowledge of Phrenology, or, at least, of the Phrenological character of their children, is of vast importance. For if they put that son into the study who is a natural mechanic, and dislikes study, and that one in the workshop, who has an insatiable desire for literary pursuits, (which is very often done,) the natures of both are crossed, their talents lost to themselves and the world, and their happiness diminished or exchanged for misery. And not only can the talents of children be discovered, but this discovery can be made *very early*, so that *from the first*, they can be trained accordingly.

4th. IT IS OF THE UTMOST IMPORTANCE IN THE EDUCATION OF CHILDREN. Some children find it difficult

to take the first principles of education, appearing to their parents and preceptor dull or stupid in consequence of not being able to commit to memory; others are praised for their talents, and thought very promising children, if they can learn by heart with much facility. Phrenology teaches that many children who have the organ of language small, find it very difficult to commit to memory, but if they have the reflective faculties large, they can understand a subject by reading it over two or three times, better than one who has small reflective faculties, but who having language large readily commits to memory but does not comprehend.

The next class of children are those who are quick, and take the first principles readily. In these we find the perceptive faculties large. Such are frequently considered very smart and intellectual, but if their reflective faculties are moderate, they will be ordinary individuals when they come to maturity.

The last class of children are those with all the organs well developed, they find nothing difficult, and readily apply themselves to any profession or pursuit.

Let a phrenologist see these cases and he will point out the aptitudes, which will save the child a great deal of pain, and the preceptor from censure.

5th. IT WILL BE OF INCALCULABLE ADVANTAGE TO THE CAUSE OF SCIENCE AND THE ARTS. The threshold of science is but just entered. Where a single discovery has been made, doubtless scores remain to be made. Future centuries, like those that are past, may witness clusters of new sciences, unfolding new truths, and new worlds of facts, by which the knowledge and happiness of mankind will be greatly augmented. There are multitudes of minds calculated to explore the fields of nature, and make scientific discoveries; but they are either wholly confined to other things, or enter so late in a literary course that they make comparatively little progress. Whereas, if their phrenological characters had been early known, and their education conducted on phrenological principles, such naturalists, such mathematicians, such artists, such mechanics, such statesmen, such poets, such orators, such divines and such profound philosophers, would rise on our world, as would completely eclipse every thing past and present—as

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THE ORGANS ARE DIVIDED INTO
TIVE AND INTELLECTUAL, AND
GENERA.

ORDER I. Affective Faculti

GENUS I.—PROPENSITIES. *The*
mon to Men and Animals, an

ideas of taste and propriety in whatever concerns the other sex, and secures to them a kind and genteel treatment—thus promoting, as much as any other faculty, general politeness, urbanity, refinement, kindness, and social happiness. In the intercourse of the sexes the influence of this faculty is highly advantageous to both, inasmuch as it has a tendency to make the man civil, courteous, polite, affable, and polished; and woman agreeable, graceful, and accomplished.

LARGE—One in whom amat. is *large*, is extremely fond of the other sex, and of their company, and alive to their charms; is a favorite with them, and readily ingratiates himself into their good will, even though he may be possessed of some qualities that are disagreeable; has a great influence over them; easily kindles in them the passion of love, because he is himself so susceptible of the same passion; and when in circumstances calculated to excite the faculty, finds its restraint extremely difficult.

One having large amat. with large or very large adhes. is an ardent and devoted lover; and, with ideal. also large, adds to his love that fervor and intensity which makes it romantic; with firm. also large, or very large, will be constant; but with these organs large, or very large, and firm. moderate or small, will be liable to be inconstant, and possess an attachment by no means *exclusive:* with ideal. approbat. secret. and destruct. large, benev. adhes. and caus. only full, and conscien. moderate or small, will sometimes act the part of the coquette, and seek the general admiration of the other sex, rather than be satisfied with individual attachment: with large, or very large adhes. philopro. benev. and conscien. will be inclined to marry, and be pre-eminently qualified to enjoy the family and social relations, and will also highly appreciate the joys and pleasures of home, family and friends; and, with large combat. and destruct, will defend them with boldness, protect their rights with spirit, and punish with severity those who injure them: with large, or very large approbat. and ideal. will be over-anxious to obtain the approbation, and avoid the disapprobation, of the other sex, and exceedingly sensitive to their praise or censure, and eager to follow the fashions, demanded by the taste of the other

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gree almost beyond endurance; can govern it only by the aid of large, or very large firm. conscien. and reasoning organs, and by avoiding the causes calculated to excite it; and possesses extraordinary depth, strength, and power of this passion. One having very large amat. with large, or very large conscien. firm. benev. and reasoning organs, will exercise towards the other sex, strong feelings of kindness and love; is ever ready in his attentions to them; is but ill at ease without their society; and enjoys intercourse with them in the greatest possible degree: with conscien. moderate or small, and the reasoning organs only full, is strongly inclined and urged to profligacy, licentiousness, vulgar allusions, indelicate expressions and jesting; to the relation of obscene anecdotes, &c. See combinations under amat. large.

FULL.—One having amat. *full*, with adhes. and ideal. large, or very large, will place a high estimate upon the other sex; eagerly seek their company, and take great delight in it; be ardent as a lover, and not insensible to their charms; with good health and an active temperament, experience, in a high degree, the influence of this passion, yet will possess more activity than *power*. The description of amat. full, when combined with the other organs, will be found much the same, except in degree, with those given under amat. large, and will be between those under amat. large and amat. moderate.

MODERATE. One having amat. *moderate*, is not particularly partial to the other sex, nor very fond of their company; may enjoy the society of a few select persons of the other sex, but will dislike their promiscuous society, unless his adhes. approbat. ideal. mirth. or other organs, create attachment to them, and fondness for their society: with self-e. and mirth. moderate or small, large, or very large secret. approbat. cautious. conscien. and ven. will be extremely diffident and reserved, if not awkward and affected, in their company, and ill qualified to shine in parties of amusement, and will be rather deficient in the strength and power of this passion. One having moderate amat. with large, or very large adhes. benev. and conscien. and full compar. and caus. will exercise more of pure love and virtuous af-

mat. When the size of these organs is
roduce the opposite kind of love, or that
entimental and exclusive, and more pr
exual.

SMALL.—One having *small* amat. is no
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ove so easily, as if possessed of full or l
s rather cold, coy, distant, unacceptable
clined to marry, unless induced to do s
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VERY SMALL.—One having amat. *very*
pable of sexual attachment or intercour
ever, experiences the workings of this f
given to passive continence. This organ
small in very young children, and the p
tionally weak; it attains its full size in t
life, when the passion is strongest; is g
in married, than in single, persons; an
old age, when the passion becomes weak
gy determines the strength and power
and its liability to be perverted, rather t
of the subject. Edu

tree of vice, and attack the evil there, it is in vain to attempt to lop off its *branches*.

The question, then, becomes a most important one, How can this faculty be so trained that this growing evil may be checked and remedied? One grand answer is, let the dictates of nature—of simple, undisguised, unpolluted nature, be followed—let the phrenological analysis of the faculty be fully given, and thoroughly understood, and, instead of pointing the finger of shame at the proper manifestation of a faculty which the Great Author has implanted in the very *nature* and *constitution* of man, and of suppressing it by every possible means, let it follow where the finger of Heaven, in the indications of nature, points out the path of virtue.

LOCATION.—This organ is located in the cerebellum, or between the mastoid processes behind the ear; and, when large, it causes this portion of the head to appear broad and thick; when small, the neck is thin and narrow.

2. PHILOPROGENITIVENESS.

Parental affection and tenderness—love of offspring, and of children generally—fondness for pets, especially young animals, and for the infirm and helpless.

If there existed no particular attachment to children *as such*, the burden of raising and of educating them, would be intolerable, and seldom submitted to; whereas the effect of this faculty is, to make them to their parents the dearest of all objects, their richest treasure, and their greatest delight, a source of their greatest anxiety and solicitude, and, in short, the direct and main object of one of the strongest of the human passions, as well as the indirect object of many others; and this casts entirely into the shade the trouble, and pain, and expense which they cause, and induces the parent to do, and to suffer, whatever is deemed necessary, and often what is entirely unnecessary, to promote the happiness and the best interests of his child, *especially* the *young* child. While children are yet too young to be regarded as *friends*—the very time they require the greatest attention—they cannot be the legit-

woman require of her a much gr
this faculty than is required of the
ingly we find, that she possesses a
of philopro. than man.

Large.—One having *large* philo
ested in children; delighted with
playfulness, and even sports with t
tices them, and easily gains their
their government and education are
and, if a parent, willingly endure
toil; spares no pains in educating t
them the richest of treasures: with
experiences poignant grief at the lo
with concent. large, will pore ince
with concent. moderate or small, wi
time being, yet frequently be reliev
subject of feeling: with large amat.
erfully the reciprocal attachment o
ters, of mothers and sons, and of a
opposite sexes: with full combat
large, or very large adhes. benev.
intellectual organs, punishes childr
good demands it; is kind, yet strict
decision mingled with mildness an

them a practical and substantial, rather than an ornamental education.

VERY LARGE.—One having *very large* philopro. is passionately fond of children, and has them always around him; and, with very large benev. and moderate destruct. and caus. is in danger of spoiling them by excessive fondness and over-indulgence; is extremely fond of pets of some description, such as pet dogs, pet horses, and the young and tender of animals generally; is willing to endure the greatest privations if he can thereby promote their happiness; values them above everything else, and almost idolizes them; and with adhes. very large, grieves immoderately at their loss, or is overcome by it: with moderate or small destruct. and conscien. "spares the rod and spoils the child:" with very large approbat. or self-e., and only moderate or full conscien. and caus. indulges parental vanity and conceit; thinks his own children much smarter than those of others; delights to exhibit their great attainments, &c.; and, if very large ideal. be added, would be likely to educate them for *show* and *effect*—to teach them the ornamental and fashionable, to the neglect of the more substantial branches of learning—the fine arts, rather than useful learning; thus making them self-important fops, and vain and gaudy belles, rather than useful members of society: with very large cautious., indulges a multitude of groundless fears and unfounded apprehensions about them, and borrows a world of trouble on their account: with benev. very large, and acquis. only moderate, makes them many presents; with the moral and intellectual organs also large, or very large and well cultivated, has a happy talent for instructing them, and delights in it.

FULL.—One having philopro. *full*, will take considerable interest in children, especially when they begin to walk and prattle; bear much from them, particularly when combat. and destruct. are only moderate; and, when they are possessed of high intellectual charms, will often notice and play with them, and generally please them; and, if he has children of his own, will make strenuous efforts and great sacrifices to provide for, and to educate, them; but, with combat. and destruct. larger than philopro. will be rather impatient

may sometimes take some interes
like young children; may love
fancy those of others. One with
adhes. large, may love children
as children; and, with benev. a
will take all needful care of them
ness and duty, without being par

SMALL.—One having philopr
and destruct. large, is generally
ed, with children; and, with se
nev. only moderate or full, is
and arbitrary towards them, and
ular with them, and delights to t

VERY SMALL.—One with phi
be a stranger to this passion, and
tirely as his other organs dictate.

LOCATION.—This organ is loca
hind head, just above the shar
bone, and back of the top of the

3. CONCENTRAT

The power of mental concent

propositions, arguments, paragraphs, parts of a sentence, &c.; to dwell patiently on any subject of interest, and, with large intellectual organs, to go to the bottom of subjects; to investigate them thoroughly; to run out processes of reasoning, and chains of thought, &c., in all their bearings and consequences; to give his whole mind to one, and *but* one thing at a time; and to hold his mind to a train of thought, subject of study, piece of labor, &c., till they are entirely completed. It imparts a unity and connectedness to all the conceptions and operations of the mind, and yet, in doing this, prevents that intensity, and rapidity, and variety which are manifested without it. One having concent. large, with large combat. and destruct. will prolong the exercise of anger: with cautious. large, that of fear: with ideal. large, flight of imagination, &c.

VERY LARGE.—One having concent. *very large*, is confused if several things claim attention at once; requires a long time to fix his mind upon any particular subject, or to divert it when once fixed; in conversation, is apt to be prolix and tedious, and wear his subjects threadbare, and, if interrupted, is greatly disturbed, if not vexed: with individ. moderate or small, and the reasoning organs large or very large, is frequently abstract, absent-minded, and so deeply buried in meditation, as to be unconscious of what is transpiring around him, and often dwells so long upon a subject as to distort it, and pursue it into absurd extremes. The style of Dr. Chalmers and Dr. Thomas Brown, will serve as illustrations of the effect which this faculty produces upon the manner of communicating ideas.

FULL.—One having concent. *full*, will be inclined to dwell upon a thing to which his attention has been called, and also to impart as much perfection as may be to the operations of his mind, yet, when occasion requires, can change, without much difficulty, from one subject to another, and thus attend to a variety of objects within a limited time, and will preserve a happy medium between too great prolixity, and too great brevity.

MODERATE OR SMALL.—One with concent. *moderate or small*, is able and inclined to pass rapidly and easily from one kind of study, book, conversation, thought,

he has finished, and even before he
trated his ideas, passes to others.
abridges his anecdotes and sentenc
important particulars; drops one
ecdote, &c. to commence another,
was beginning to say; wanders, in c
a great variety of different or oppo
off care and trouble easily, and ke
connected action unless it is power

One having concent. moderate
small, thinks of his friends for the
and intense emotion, but only for
yet is not, therefore, inconstant
with combat. and destruct. large,
ly, but, unless the injury is deep
retain his anger: with the intellec
large or very large, will be more li
general, than a critical scholar, an
smattering of all the sciences, th
edge of any; soon gets weary of
takes up another, and then returns
ing by piecemeal; prefers short p
jects to long ones upon any—a new

For the merchant, accountant, superintendent, and those who are called upon to attend to a great many different persons and things, moderate or small concent. is indispensable, and large or very large concent. extremely detrimental.

VERY SMALL.—One having concent. *very small*, has so great a thirst for variety, and change of occupation, and is so restless and impatient, that he cannot continue long enough at any one thing to effect much, and will experience, only in a still greater degree, the phenomena described under the head of concent. moderate or small.

It is generally supposed that this faculty must be large to become an eminent man; but this is a mistake. The larger portion of great men have but a moderate share of this faculty. The actor or student who is deficient in this faculty, is much troubled by his mind involuntarily wandering to other subjects when he is desirous of fixing it on one, for the purpose of studying.

The difference between concent. and firm. is this; concent. bears upon the *particular* mental operations for the time being, while large firm. has reference to the *general* opinions, plans, &c., of life. For example; one having concent. small, and firm. large or very large, will naturally prefer an occupation in which his attention would be rapidly called to successive things, all of which would have reference to his grand object of pursuit, and from which he could not easily be diverted. If he were a merchant, he would pursue his mercantile calling with perseverance, yet he would be able, without confusion, to wait upon many different customers within a short time, &c.

LOCATION.—This organ is located above inhab. and adhes. and below self-e. When it is large or very large, a general fulness of this region will be observable, but no *protuberance* will be apparent; but when it is moderate or small, a proportionate semicircular depression will be very perceptible.

*. INHABITIVENESS.

Love of home and country—desire to locate and remain in one spot—attachment to the place in which one has lived.

That there often exists a partiality towards particular places, and for no other reason than that one has lived

there, is a very common phenomenon, and even necessary to man's happiness and well being. It is necessary that he should have this faculty, that all climes should be inhabited, and each should be attached to his native place.

LARGE.—One having inhab. *large*, will have a very strong desire to locate himself in a single spot which he can call his home, and to remain there; leaves the place of his nativity and abode with the greatest reluctance, and returns to them with delight; soon becomes strongly attached to his house, his office, his garden, his fields, &c., and is generally satisfied with them; thinks a great deal of his native town, state, and country, and, when away from them, of those that have lived in them, &c. One having inhab. large, with philopro. adhes. ideal. individ. and local. large or very large, will be extremely fond of travelling, yet too fond of home to absent himself long at a time; in early life, will have an insatiable desire to rove about and see the world, and afterwards to settle: with approbat. and self-e. large or very large, will have high ideas of his *country*, of national honor, national advantages and privileges, &c.; and, with large or very large combat. and destruct. will be eminently patriotic and ready to sacrifice all, even life itself, in defence of his country's rights and honor, and of his own fireside; and, with large or very large ven. will look with great reverence to those departed worthies who have served and honored their country, and also to the national relics of past ages.

VERY LARGE.—One having inhab. *very large*, will be sometimes homesick, especially if philopro. and adhes. are also very large; will suffer almost any inconvenience, and forego bright prospects of acquiring wealth, &c., sooner than leave his home; and experience, in a higher degree, the feelings attributed to this organ large.

FULL.—One having this organ *full*, will prefer to live in one spot, yet, when his interests require it, can change the place of his abode without much regret; and, with large philopro. and adhes. will think much more of his *family* and his *friends*, than he will of his *home, as such*.

MODERATE OR SMALL.—One having inhab. *moderate or small*, with large or very large hope, individ. ideal. and local. will be very apt to change his location either

in hopes of improving it, or to see the world; will have an insatiable desire to travel in foreign parts; unless prevented by strong reasons, will be likely to live, at different times, in several different places; and, with philopro. and adhes. large, will regard his home not for its *own sake*, but for the sake of *family* and *friends*, and will not, by his mere love of home, be prevented from going where his interest or business leads him, nor be likely to suffer from a want of home.

VERY SMALL.—When this faculty is *very small*, its operation has no perceptible influence upon the character.

Between Spurzheim and Combe there exists a difference of opinion concerning this faculty and that of concent. Dr. Spurzheim gives the location and analysis of inhab. similar to that contained in this work, but maintains that the organ of concent. does not exist; while Mr. Combe maintains, that the organ of concent. occupies nearly the same position. But from the numerous and marked cases of a development of *each* organ in the absence of the other, and the perfect coincidence between the strength of these faculties and the size of their respective organs, the author is thoroughly convinced that *both* are substantially correct—and there are *two* organs as analyzed and located in this work.

LOCATION.—The location of inhab. is directly above philopro. and partly between, and partly above, the two lobes of adhes.

4. ADHESIVENESS.

Susceptibility of attachment—propensity to associate—fondness for society—inclination to love, and desire to be loved.

The chief office of this organ is to create those strong ties of social, and, with amat. of *conjugal* affection, which bind mankind together in families, societies, communities, &c., and from which probably flows as much happiness, if not virtue, as from any other source. This faculty is very strong, and generally a ruling one, in females; and its influence upon society, is incalculable.

LARGE.—One having adhes. *large*, exercises strong and ardent attachment; is eminently social and affec-

as readily as he does his own; a
moderate or full, even more so;
large, or very large, will occasional
with acquis. large, may love strongl
able and kind, yet unwilling to give
approbat. and benev. also large, m
his friends, and sometimes forward t
bill, yet will be as affectionate as h
emulous to excel among friends, an
their reproaches; and, if approba
large, and caus. only full, is jealous
him, and forward among friends
and must be first or nothing: wit
destruct. and self-e. and large, or
benev. conscien. ideal. mirth. ar
will have many friends and few
and gain the good will of all who
ideal. will express his affection in
manner, and with mirth. large, i
and lively manner: with large,
will recollect, with vivid emotion
scenes of social cheer and frien
large reasoning organs, will give g

imes even life for their sakes. Their friends may
, but will be *dear*, and their attachment mutual,
, strong, and, with firm. large, constant; their
lopes, fears, trials, &c. one; their social inter-
delightful beyond description; their separation
l in the extreme; their loss agonizing, almost be-
endurance; and the interruption of friendship, a
nt source of partial derangement.
having very large adhes. with large or very
destruct. combat. self-e. firm. and benev. and
moderate or small approbat., secret. and con-
will be a most ardent friend and an equally bitter
r; will never forget a favor or an injury, till the
rewarded and the other avenged or confessed;
t do too much good to his friends, nor evil to his
and will make all his acquaintance either ardent
s, or bitter enemies: with very large philopro.
rge amat. sets every thing by his family, and al-
dolizes them; takes more delight in home and
s than in any thing, if not in *every* thing besides;
t endure to be absent from home; is *pre-eminently*
tic; and with very large benev. and conscien.
tes their happiness by every *effort*, and by every
ce in his power, and deeply sympathizes in their
s; and with moderate combat. and destruct. re-
the peace and quiet of the fireside as the greatest
sures, and family dissension as the worst of evils;
es every thing in his power to promote domestic
nd happiness, &c. One having large or very
adhes. loves those best, and chooses them for his
s, who most nearly resemble himself, and gratify
rgest number of his organs: with large or very
approbat. hope, ideal and mirth. and only mod-
conscien. and caus. the gay and witty, the fash-
e and showy, &c.; with large, or very large mor-
ns, the eminently devout and religious, the se-
nd the sentimental: with large or very large ideal.
ntellectual organs, those who are highly talented,
ctual, and literary, but avoids the ignorant: with
arge conscien. requires, first of all, that his friend-
fectly moral and honest, but with conscien. mods
is not particular in this respect.
L.—One having adhes. *full*, will make a social,

companionable, warm-hearted friend, who will sacrifice much at the shrine of friendship, yet sacrifice his friendship on the altar of the stronger passions; his friendship, though strong and ardent will be less glowing and intense than that produced by large adhes. One having adhes. full, with large or very large combat. destruct. self-est. approbat. and acquis. will serve himself first, and his friends afterwards; form attachments, yet break them when they come in contact with the exercise of these organs; and with large secret. and small conscien. will not be at all desirable as a friend, yet, after all set considerable by his friends; with very large benev. large conscien. approbat. and firm. only moderate or full combat. destruct. and secret. and moderate or large intellectual organs, will be very good company, desirable as a friend; liberal, well-disposed, true to his friends and always ready to do them a favor. Many of the combinations under adhes. large, will apply, except in degree, to adhes. full, in the selection of which, as in many similar cases, the reader will use his own *compar.*

MODERATE.—One having adhes. *moderate*, may be somewhat fond of society, and exercise some attachment to his friends, yet will sacrifice it upon unimportant considerations, and, though he may have many acquaintances, will have no intimate and very dear friends: with large combat. and destruct. will become easily offended with friends, and seldom retain a friend long: with large benev. will bestow his services, and with moderat acquis. his money more readily than his affections; and, with the selfish organs large, take care of himself first, making friendship subservient to selfish purposes.

SMALL.—One having adhes. *small*, thinks and cares little about friends; takes little delight in their company; prefers to live and act alone; is cold-hearted, unsocial, and selfish; has few friends, and with large or very large selfish organs, a great many enemies, because he is himself so inimical to others. See combinations under adhes. moderate.

VERY SMALL.—When adhes. is *very small*, its influence is not observable, and the subject, a perfect stranger to friendship.

While amat. is generally much smaller, adhes. philo-

o. benev. and conscien. are commonly much larger
females than in males, by which the former are qual-
ied, in a *pre-eminent degree*, to enjoy the domestic and
cial relations, and to discharge the duties of their
ation.

Location.—The *location* of this organ is outward and
ward from philopro. and above amat. and its shape is
early oval.

5. COMBATIVENESS.

Propensity to defend, resist, and oppose.

The influence of combat. manifests itself, not only in
ysical, but also in moral and intellectual opposition.
action is necessary whenever, in the execution of a
fficult project, any thing is to be resisted or overcome.
acts upon animate, as well as upon inanimate objects,
d imparts to its possessor that nerve and determination
hich induce him to grapple with all his undertakings,
though he could and would effect his purposes.
The direction of this faculty, and the character of its
anifestations, are determined chiefly by its combina-
ns, and the education or breeding of the individual.
hen it is under the control of the higher sentiments
d of reason, and directed to its proper objects, no man-
station of the mind is more virtuous or more praise-
rthy; but when not thus controlled and directed, its
anifestation is odious and vicious in the extreme. From
is organ in its perverted manifestation, originate those
rty strifes, family and village dissensions, bickerings
d quarrels, mobs and physical combats which disgrace
manity.

Large.—One having combat. *large*, with self-e. full,
d firm. large, will be eminently qualified to meet diffi-
lties; overcome obstacles; brave dangers; endure
rdships; contend for privileges; maintain and advo-
te opinions; resist encroachments; resent injuries and
sults, &c.; will defend his rights to the very last;
ffer no imposition; seize upon whatever he undertakes
ith the spirit and determination requisite to carry it
rough all opposing difficulties; rather glory in oppo-
tion than shrink from it; be always ready, if not glad,
act upon the defensive, if not upon the offensive;

en. and caus. will be naturally too
in his temper, and subject to sudde
sion.

One having combat. large, with
unite harshness, and severity, and a
with his resistance, and frequently s
and, with an active temperament, w
tempered, but, also, very severe a
roused; but, with destruct. modera
quick to resent and resist, and cool
onset, yet will inflict as little pain a
quer, yet spare the vanquished, and
one who has surrendered, especial
benev. are large or very large; is m
cruel; more petulent than violent; n
harsh; and, when anger is manifest
it that fierceness, and that spirit of r
it a threatening aspect, and make it
large self-e. large destruct. and the
stronger than the moral and reaso
protect himself and his own exclusi
all; seem to claim the services of
the ground of his own superiority, a
of returning an equivalent, and n

gry at those through whom he may have sustained any pecuniary loss; but, with acquis. only moderate, and self-e. or approbat. large or very large, will permit the injury of his property with comparative impunity, yet boldly sustain his injured *honor*, and preserve his *character* unsullied to the last, cost him what it may: with self-e. only moderate, and adhes. large, will suffer others to impose upon himself, yet will take the part of a friend with a great deal more readiness and warmth of feeling than he would his own part: with amat. large, will defend the other sex sooner than himself or his own sex—the character, the person, &c., of a lover, sooner than of himself, &c.: with concent. and destruct. moderate or small, and an active temperament, will be subject to sudden bursts of passion, which will continue but for a moment, and then leave him as calm as before, and, perhaps, vexed with himself because he cannot suppress his anger: with lang. and the reasoning organs large, is extremely fond of debate; very much inclined to start objections to what has been said; to argue on the opposite side of the question, even in opposition to his real belief, merely from love of argument; and, with large firm. though vanquished, will argue still. Combat. is always restrained and will avoid an encounter if possible, when less than caution; it is also greatly excited by large appro.; when moderate it will sometimes attack, not from courage, but because to be called or looked upon as a coward is unendurable.

VERY LARGE.—The manifestations of combat. *very large*, are much the same with those under the head of combat. large, except when it is combined with large or very large self-e. or approbat. firm. and destruct. and only moderate or full conscien. secret. benev. ven. and caus. in which case it actuates one to attack and provoke others without sufficient cause; to dispute and quarrel with those around him; crowd himself forward; push his opinions on others; create disturbance; kindle strife; encourage quarrels and engage in them; and creates a quarrelsome, combative, contentious spirit. One having very large combat. with large destruct. is terrible and desperate in the onset; and fights with fierceness and determination: with large amat. philo. pro. and adhes. will fight for his family, yet quarrel

when opposition is called for, to eng
a nervous temperament, soon excited
and naturally quick-tempered; will
ry boldness and efficiency of charact
opposition than shun it; yet will be
relsome, or seeking opposition for
having combat. *full*, with conscien
caus. large or very large, though l
will generally govern it; will be r
posed, and peaceable; avoid quarrel
and yet possess a large share of *mor*
the combative spirit he may manifes
erful stimulus he may experience,
activity and power of the passion;
ing more in his *business*, and in mo
resistance, than in quarrelsomeness
and seldom employ physical force,
fully excited; but, with a predom
selfish faculties, will possess an uner
combinations under combat. large, w
degree, to combat. full.

MODERATE.—One having combat.
tend no more than the case really
times not even as much; will not t

benev. and conscien. will contend for children, family, friends, the oppressed, his religious opinions. moral principles, &c. with much spirit, and yet, suffer personal abuse with impunity: with large or very large self-e. firm. conscien. and the reasoning organs, will maintain his opinions with stability, and pursue his plans with firmness, and yet, do it in a quiet, but firm and effectual manner; seek to accomplish whatever he undertakes without opposition; act chiefly upon the *defensive;* make but little noise or bustle, yet hold on and persevere till his purposes and plans are carried through; and, with cautious. also large, will take the castle rather by siege than by storm; accomplish considerable, and in the best manner, but must take his own time for it; and will be distinguished for his stability, judgment, and success: with large or very large caus. and compar. and large intellectual organs generally will not distinguish himself in argument or debate, unless when powerfully excited, yet, if his head is large, will then be original and logical, and express many important ideas; be characterized more by perspicuity, and force of reason, than by passion and fervor of feeling, &c.

SMALL.—One having combat. *small,* will be unable and unwilling to encounter his fellow men; be mild, amiable, inoffensive, and rather inefficient; lack spirit, and presence of mind in time of danger; quail too quick under opposition, and shrink from it; love peace and seek it, even at a great personal sacrifice; avoid quarrelling; endeavor to reconcile the contending; surrender rights rather than contend for them; endure oppression rather than shake it off; take abuse in good part; be forbearing, and generally beloved; and, with destruct. moderate, whatever may be his other qualities, will be unable to effect any thing of importance, or cut a figure in the world; and, with large or very large domestic, moral, and intellectual organs, will seek his chief gratification in retirement from the noise and bustle of active and public life, in literary and scientific acquirements, religious exercises, &c.; and, though he may have a high endowment of natural talent, will have nothing to stimulate and bring it out; and, with cautious. large or very large, will be timid, irresolute, cowardly, and easily overcome by alarm.

VERY SMALL.—One having combat. *very small*, will cautious. very large, is passive, tame, cowardly, chicken-hearted, weak, destitute of spirit, force and energy of character, and may be abused with impunity; is excessively timid; does not stand his ground; never ventures; will never manifest anger, and be utterly unable to withstand opposition.

What is generally considered bravery, is more frequently produced by approbat. or self-e. than by combat. Hence, great cowards often *appear* to be men of real courage.

The way is thus opened for the remark, that the amount of combat. *manifested*, depends in no small degree. upon the stimulus under which it acts. For example; suppose two young men, possessed of an equal share of combat. and alike in every respect, except, that one possessed a very large share of approbat. and very small adhes. and the other only a small degree of approbat. but very large adhes. Now, under given circumstances, the former would be as much more indignant at an insult offered to him, and touching his honor, than the latter would be, as his approbat. was larger than that of the latter; whereas the latter would take up the quarrel of a friend as much quicker than the former, and fight as much harder, as his adhes. excelled that of the former. This illustration presents a general principle, which applies with equal force to the combinations of any of the other faculties with that of combat. and to all the combinations of the organs.

The application of this principle, will most satisfactorily explain how a man may be perfectly honest in some things, and quite dishonest in others; as well as ten thousand other interesting phenomena of the human mind. It will explain to us how the timid and delicate mother, in rescuing her darling child from imminent danger, can assume the boldness of the hero, nay, the fierceness of the tiger.

In this last case, the phenomenon is explained thus: Very large philopro., very powerfully excites what combat. there is, but for which excitement timidity would take the place of boldness, and cowardice that of courage.

LOCATION.—In a common sized head, combat. is located about an inch and a half behind the top of the ear,

and extends itself in a perpendicular direction. When it is very large, it will cause a thickness of this part of the head, which may be the more easily observed by placing the thumb upon the organ on one side, and the fingers on the opposite side; but when it is moderate or small, there will be but little protuberance or breadth to this region.

6. DESTRUCTIVENESS.

Propensity to destroy, exterminate, and inflict pain.

In the economy of human society, many things are to be destroyed to make life even tolerable. Death and destruction enter largely into the great law of nature. Hence, the necessity of some faculty to exercise this propensity to destroy. We often see it in the child, which, long before it "knows how to choose the good and refuse the evil," manifests an innate and strong propensity to tear in pieces, break and destroy whatever comes in its way. As it advances in life, it even makes a pastime of tormenting and killing flies, and all such animals as fall into its power. When a little older it delights in hunting, and indulges feelings of hatred and revenge.

LARGE.—One having destruc. *large*, with large combat. firm. and self-e. possesses that sternness and severity of character, which make others fear to provoke him, and that force of character which enables him to prostrate and surmount whatever obstacles oppose his progress; accompanies his mandate with a threat either implied or expressed; is pointed and sarcastic, if not bitter, in his replies; feels strong indignation towards those that displease or injure him, and is disposed to persecute them by injuring their feelings, reputation, or interests, or by treating them with entire contempt and neglect; experiences a feeling of revenge and bitterness which, unless restrained by secret. conscien. benev. &c., he does not fail to show.

One having destruct. large, with large adhes. loves his friends dearly, yet often injures their feelings by saying bitter things to them, which with conscien. large, he often afterwards regrets: with combat. moderate, in

thetic, and sensitive to the suffering very harsh and severe when provo exercise this faculty upon inanimat animate objects: with conscien. an secret. small, is apt to find conside in a very harsh manner: with large par. applies disgusting epithets to hi pares them to some most odious or pre-eminent for his sarcastic compa

VERY LARGE.—One having destr large or very large benev. conscien enabled so to govern and restrain hi will seldom carry him beyond the b justice, or break out into ungoverne yet when roused, will be dangerous lion, and be obliged to avoid the ca will be fond of teasing, and also of h like array of a general muster, &c. very large combat. self-e. approbat. excel as a soldier, &c. For othe destruct. large.

FULL.—One having destruct. *fu* and full combat. and self-e. has suffi

One having destruct. full, with large benev. conscien. ideal. and adhes. will possess uncommon sympathy and tenderness of feeling, mingled with little sternness and harshness; will secure obedience, and accomplish his wishes by kindness and persuasion, more than by threats and passion, and be beloved more than feared: with large or very large benev. cannot bear to see pain or punishment inflicted, except when he is angry, and then may inflict it with delight; yet, with large combat. and mirth. delights to tease and tantalize others; will not be wanton and cruel in the infliction of pain, yet will seldom allow his indignation to slumber when his own interests, or those of his friends, or the cause of justice or humanity, demand it; in ordinary circumstances, will inflict but little pain, yet will manifest strong displeasure towards his enemies, and, when his indignation is fully kindled, show even more severity and bitterness than the occasion demands; will not readily forget the objects of his displeasure, and will be far from possessing a tame and insipid character.

Moderate.—One having destruct. *moderate*, will manifest only a moderate share of indignation and severity of character; often spare what should be destroyed or punished; and, with large or very large benev. will be unable to witness suffering and death, much less to cause them; and will not possess sufficient force of mind or fierceness of character to drive through important undertakings: with benev. and the moral organs generally large or very large, will be beloved more than feared; will possess an extraordinary share of sympathy, so much so as sometimes to overcome him, and amount to a weakness; and will secure his wishes more by persuasion and mild measures, than by threats or harshness.

Small.—One having destruct. *small*, manifests his anger in so feeble a manner, that it effects but little, and provokes a smile, rather than fear: with benev. very large, possesses too little hardness of heart to inhabit a world of suffering and endure its cruelties and hardships, and cannot himself endure physical suffering.

In its perverted exercise, this faculty creates a vindictive, bitter, revengeful, over-bearing spirit; delights in tantalizing and tormenting; produces cruelty towards

destroy birds, insects, &c.
way, and also to stamp, strike, tea
other signs of rage, violence, &c
and self-e. very large, to engage
pursue enemies till revenge is ful

Perhaps no organ is more liable
or productive of more misery ; a
means owing to the nature and th
the faculty, but solely to its *perve*
portance of its proper education.

Location.—This organ is locat
ral bone, and, when large, exte
eighths of an inch above the top
very large, it thickens the middle
and makes the ears stand out fro
is large or very large, and secret.
horizontal ridge which extends a
the top of the ears.

†. ALIMENTIV

Appetite for sustenance—d

This faculty creates a relish
renders important assistance i
food best calculated to nourish
tem needs a further supply of

One having aliment. large, with acquis, also large, will indulge his appetite, when he can do so without too great expense; but, when good eating is costly, will sometimes suffer hunger rather than pay a high price to appease it, except where he is ashamed not to eat; will expend money reluctantly for sweetmeats, &c., unless his aliment. is stimulated by a favorite dish, or, to him, favorite sweetmeats; but will, nevertheless, find it hard to keep from eating whatever delicacies may be in his way; with acquis. moderate or small, will spend his time and money freely for rich viands and rare liquors; and, if large or very large adhes. be added to this combination, will not only take the greatest delight at the convivial board and the social meal, but will spend money even more lavishly than is necessary to entertain his friends; with conscien. large or very large, will feel guilty whenever he over-indulges his appetite, and will endeavor to regulate his eating according to his ideas of duty, yet will be obliged to struggle hard against this as "an easily besetting sin," by which he will, nevertheless, be often overtaken: with conscien. and ven. large or very large, will be thankful for his food as a bountiful gift from the hand of his Maker:* with lang. mirth. and adhes. large or very large, and secret. only moderate, will be conversational, social, and humorous at the festal board: with the intellectual organs generally large, will prefer conversation upon rational and scientific subjects: with ideal. large or very large, must have his food prepared in the nicest manner, and in elegant and fashionable dishes; but, with ideal. moderate, thinks more of the *food* and of the *cookery*, than of the ceremonies or the style of the table; with self-e. large, and acquis. only moderate or full, will be satisfied only with the first and the best table, even if he is obliged to pay a high price for it: with large approbat. and ideal. will be very ceremonious at table; but with ideal. only moderate, and self-e. and caus. large, will despise ceremony, yet, with large or very large benev. will provide bountifully, and show great hospitality at table, without much splendor or ceremony, &c.

* Hence, the custom of "asking a blessing" upon food, and of "returning thanks" for it.

the judgment of the reader will read

FULL.—One having aliment. *full* with a good relish, yet is not a gour particular in regard to what he eat endure a poor diet, yet is very part rich dishes, and sometimes overloads combinations of aliment. full, resemb large, except in an inferior degree.

MODERATE.—One having aliment. means destitute of a relish for food, y is not particular as to what he eat simple diet to that which is highly rich, &c.

One having aliment. moderate, will grudge the money he pays for quently suffer hunger rather than price for them; will prefer to take meal or a cold bite at a lower price for the best: with conscien. large c little difficulty in governing his appet so little to govern. &c.

SMALL OR VERY SMALL.—One hav will have but an indifferent or a poor little about what he eats, or when acquis. large, go long without food, a rather than part with his money to p

Gluttony, gormandizing, luxurio

‡—VITATIVENESS.

Love of life; this faculty is located nearly beneath the mastoid process, as the degree of development cannot be ascertained during life it would be unnecessary to analize it here.

7. SECRETIVENESS.

Propensity and ability to secrete, to conceal, and to suppress the expression of the other mental operations.

We often think and feel what it would be very improper for us to express. Hence, the necessity of some faculty, the office of which is to suppress the open manifestation of the various mental operations, until the reasoning faculties, conscien. benev. &c., have decided upon the propriety and the utility of their expression. The legitimate office of this organ is not, as has generally been supposed, to keep the secrets intrusted to the individual, but to enable him successfully to keep *his own* secrets, and conceal *his own* plans from general observation. It is even unfavorable to keeping the secrets of others; because, inasmuch as it has to do with secrets, it creates an anxiety, not only to ascertain the secrets of others, but also to reveal them as secrets, but with the injunction of secrecy.

A good endowment of this organ is essential to *prudence* of character, particularly in speaking of, and exposing one's business, &c., and also to etiquette and modern politeness. It removes the blunt, unpolished edge from the manner of expression, appearance, &c.; assists in covering many weak points of character; and prevents exposures, not to *physical* dangers, (for this is the office of cautious.) but to the machinations of the designing and the envious, to the impositions of the crafty, and the false constructions of all.

Large.—One having secret. *large*, will generally keep his thoughts, feelings, business, plans, opinions, &c. chiefly to himself, except when they are drawn from him; will effect his purposes indirectly, and without detection; will govern his feelings, and restrain the open manifestation of anger, joy, grief, &c.; can banish

from his countenance and appearance the indications of his real feelings, and, with imitat. large, seem to feel as he does not: with firm. and self-e., and destruct. also large, will suffer pain and sickness without showing or complaining much of it; is prudent about speaking; careful in what he says; reserved; slow to communicate, form attachments, make acquaintances, &c.; does not make the first advances to strangers; is not free in expressing his feelings, but does it equivocally, and by piece-meal; with conscien. moderate, is suspicious of the intentions of others; wary, and always on the alert; generally answers questions, expresses opinions, &c., in an ambiguous, equivocal, evasive, or indefinite manner, which will bear different interpretations, so that he seldom commits himself; hesitates, and recommences his sentences as though afraid to speak out plainly just what he thinks; can employ cunning, art, management, and manœuvre, and act the double part; says but little, yet thinks the more; pries into the secrets of others, yet keeps his own to himself, or, at least, sounds others closely; generally judges correctly of character, especially if individ. caus. and compar. are large or very large, and so successfully conceals his own character and purposes, that but little is generally known of him except by a long and *intimate* acquaintance.

One having secret. large, with adhes. large or very large, may sometimes communicate his feelings freely to his nearest friends, yet will seldom do this, and exercise more attachment than he expresses: with amat. also large, may love strongly, but will express his love in a somewhat doubtful and equivocal manner: with combat. and destruct. large, unless the excitement is very sudden, and his temperament very irritable, may restrain, for a long time, the expression of anger, and cover up the fire which is burning in his bosom, yet, when he does give vent to it, will boil over in good earnest: with self-e. or approbat. or both, large or very large, caus. only full, and conscien. moderate or small, will be inclined to employ cunning and deception in advancing his reputation; operate indirectly, and through the agency of others; be given to eye-service, and will do many things merely for *effect*, and "to be *seen of men*:" with cautious. large or very large, will be

eful, not only about what he *says*, but also hat he *does;* and, with the reasoning organs very large, be pre-eminently discreet and judi- d never venture an opinion, unless he is very hat it is perfectly correct, and then generally *ut*, an *if*, or a *perhaps;* and will drop no word, no clew, by means of which he can be detected: scien. only moderate or small, and self-e. and ly full, and approbat. large or very large, will be , and inclined to employ cunning and artifice plishing his plans; contrive to throw the igno- his evil deeds upon others; be very apt to say g in your presence, and quite another in your cannot be confided in as a friend; and, with nly full, and imitat. large or very large, can his malicious designs under the garb of friend- th combat. destruct. self-e. and approbat. large, irm. and caus. only full, and conscien. only or small, will be obsequious to superiors, and ring to inferiors: with acquis. large or very d conscien. only moderate or full, will practise ks of trade;" and make a good bargain when- an, even though he is obliged to use some mis- tations: with destruct. self-e. and firm. large or ge, will possess great fortitude, and endure orporeal suffering without flinching or com- : with conscien. large or very large, may some- nivocate and employ deception in cases in which ler no moral obligation to communicate the d, also, in which his interest demands secrecy, never knowingly deceive others to their injury, y if his duty requires him to tell the whole truth: es. benev. and conscien. large or very large, e. full, will be frank and candid in telling a s faults, yet will never reprove, unless his sense compels him to do so: with firm. and self-e. ge, will seem to yield, yet will do so only in ce; will say but little, and make very little ado matter, yet, in *acting*, will be immovable and , &c.

LARGE.—One having secret. *very large*, will apt to keep everything pertaining to himself up in profound secrecy, and disclose his feel-

ings to no one; be generally dark, secret, and mysterious in his movements; seldom accomplish his purposes, except in an indirect and intriguing manner; and be a crafty, reserved, and mysterious, that no one will know much of his real character; and, with combat. destruct. and the selfish faculties generally large, the moral and reflective only full, and conscien. only moderate, will be "a snake in the grass;" practise art, cunning, and deception, &c.: with acquis. large, will take and conceal money, property, clothing, &c.: with approbat. and destruct. large, and conscien. only moderate, will lie in ambush, plot and execute his plans of injuring his rival, in secret; and yet, *appear* to be his friend, &c. For farther combinations under this head, see them under secret. large, which are equally true with secret. very large, except in degree, and this the judgment of the reader will enable him to adapt to secret. very large.

FULL.—One having secret. *full*, will be able to keep his thoughts, feelings, and business to himself when occasion really demands it, yet will commonly express them without reserve; unless somewhat excited, will not be rash or blunt in the expression of his feelings, yet, when any of the faculties that are more energetic than secret. or when those that are not, become suddenly or considerably excited, will give a full, and frank, and strong expression to them, because, although secret. may be sufficiently active to hold even the larger organs in check when they are but little excited, it will not be powerful enough to do so when they are roused to more energetic action, so that he will fail to preserve an equanimity of feeling and conduct; is generally free in conversation and discourse, yet seldom commits himself; is not hypocritical, nor yet remarkable for saying all he thinks; and will generally govern his feelings, except when excited, but will then throw them out freely and fully; is somewhat reserved and suspicious, especially upon a first acquaintance, and yet, will generally be found to be sincere, unless strongly tempted by interest to act a double part, and even then, will not be really dishonest, especially if conscien. be large or very large; will know well how to keep dark upon points which he may wish to conceal, and also know how to ascertain the intentions and the secrets of others; and will be

ved to strangers and partial acquaintances, yet
: and open among his intimate friends.
ıe having secret. full, with conscien. large, will
r knowingly practise deception to the injury of an-
', yet may practise it in self-preservation, and in
g business, especially when urged to it by other
ıh faculties, and when it is unrestrained by the
ıl and intellectual faculties: with acquis. large or
large, and conscien. moderate or small, will bear,
even need, to be watched; sometimes give a false
'ing to things in order to make a good bargain; and
sionally take the advantage, &c. The additional
ɔinations ,under secret. full, will be intermediate
'een secret. large and screet. moderate.

ODERATE.—One having secret. *moderate*, is general-
ank, candid, and open-hearted in his disposition and
rcourse with men, and so ingenuous and undisguised
ften to expose himself to imposition and deception;
ıses a plain, direct, and unequivocal manner of ex-
sing his thoughts and feelings; has few secrets of
ɔwn which he wishes to keep, and cares little about
ning the secrets of others, and, when things are told
with the injunction "not to tell," he scarcely thinks
ıem again; and generally despises secrecy wherever
inds it.

ne having secret. moderate or small, with combat.
destruct. large or very large, tells others just what
hinks of them; expresses his hatred and his love
ly; is often understood as saying more than he really
ıded to say; and frequently expresses his anger in
ırsh, blunt, and offensive manner; but, with consci-
equally large, and concent. moderate or small, soon
ɔvers his wonted serenity of temper, and, if he is
scious that he has said or done any thing wrong, is
ı very sorry for it, and ready, if not glad, to make
reasonable acknowledgement or reparation deman-
: with conscien. at least, full, firm. self-e. benev.
caus. large or very large, will take an open, fair,
est, honorable, dignified, and high-minded course,
heartily despise every thing like low cunning or
ıagement; employ none but fair means: and do
ning behind the curtain: with self-e. only moderate,
ull, benev. ven. and adhes. large or very large, is

hope very large; ...
to talk much of himself; becomes e
what *he* has done or can do; is ofte
tale; and too forward to display him
large or very large, manifests great
in his business, yet is very incautio
speaking; is judicious in laying h
ing against a time of need, and ver
dent in making all his arrangement
dent in the expression of his feelin

SMALL.—One having secret. *sm*
feels; speaks just what he thinks
rect in his manner of expression
less offence; speaks out his wh
regard to time, circumstances, o
cates his ideas in plain and unequ
prefers natural and forcible, to e
natural and open in his manners,
large, generally ready to enter i
his friends, and even with stran
cate to them his business, histo
concerns, &c.; and can deceive
reasoning faculties, or by taking
calculated to cause deception.

... secret, small, with

A deficiency of this faculty, by exposing at once whatever excesses or defects of character one may possess, is apt to leave, at first, a very unfavorable impression of a person upon the minds of others, yet, if it exposes the more disagreeable traits of character, it equally reveals the virtues; so that, if the agreeable traits of character greatly predominate over the more disagreeable, the individual will appear still more amiable in consequence of this deficiency; and, *vice versa*.

This faculty, in its perverted exercise, produces lying, deceit, hypocrisy, and those ten thousand artifices in dress, furniture, equipage, &c. the chief object of which is to create false appearances, and, also, the innumerable arts and make-believes which enter into the very framework of society as it now is. From this faculty, also, with large or very large approbat. self-e. destruct. and combat. unrestrained by the moral or intellectual organs, arises that tattling, backbiting, scandalizing disposition which is by no means uncommon, and which does such immense mischief.

LOCATION.—Secret. is located just above the organ of destruct. and runs nearly parallel with it, the centre of it being about an inch above the top of the ears. Or thus: let a person, standing behind one that is seated, place the third finger horizontally upon the head, so that the lower side of it will just touch the tip of the ear, and it will rest upon destruct.; then let the second or middle finger be separated from it about three-eighths of an inch, and it will rest upon secret.; or, if the organ be small, fall into a depression: then let the first finger be separated from the second about five-eighths of an inch, and it will rest upon cautious. which, however, will be a little farther back than secret. When it is large or very large, with cautious. and destruct. also equally large, there will be no prominence, but all of the side-head above the ear will be full, rounded, and thick.

8. ACQUISITIVENESS.

Propensity to acquire substance, and to appropriate it to one's self—love of property—desire to amass wealth, lay up, own, possess, keep, &c.

This facility exists both in man and animals. It prompts to acquire without determining the object to

be acquired, nor the manner of getting, and never lose sight of self. Its main spring is usefulness, and it always prompts the questions in any undertaking, "what is the use of it?" and "what is to be gained?"

LARGE.—One having acquis. *large*, is stimulated by his love of money, to use arduous and self-denying efforts in order to acquire wealth; takes delight in accumulating property of every description; spends his money reluctantly for things to be *consumed;* cannot endure to see waste; enters upon his money-making plans in good earnest, or, perhaps, makes them his main object of pursuit; unless he is accustomed to handling large sums of money, has a watchful and eager eye upon the small change, both in making and in spending money; thinks much of becoming *rich;* seems to place his heart upon what property he may possess; and seeks, with avidity, to obtain all that belongs to him.

One having acquis. large, with self-e. only moderate, and conscien. and caus only full, will occasionally discover a penuriousness, littleness, and closeness in his dealings, and also banter for trifles, if not for the half-cent: with hope large or very large, not only has strong desires to accumulate property, but also views every project of acquiring it, through the magnifying medium of hope, and thus exaggerates every prospect for making money; and, with firm. and self-e. also large or very large, is eminently enterprising; devises bold schemes for acquiring property, and enters upon them with great determination and energy, cheered on by seemingly bright prospects of success: with the perceptive organs also large or very large, is a first rate judge of property; prone to trade and speculate; and, with secret. also large, will excel in negotiating, and in conducting a trade; is seldom taken in, and generally gets the best of the bargain: with hope very large, cautious. only moderate, and concent. small, will be disposed to enter so largely into business as to endanger an entire failure; to venture beyond his means and capabilities; to speculate too largely; to acquire his money by traffic, or by investing it, expecting thereby greatly to increase it; and with large combat. and destruct. in addition, will be likely to prosecute his money-making operations with great vigor and energy; and

with firm. also large or very large, to drive them through all opposing difficulties, and either to "make or break;" will be subject to reverses of fortune, and sometimes lose by imprudence what he has gained by enterprise; but, with combat. cautious. self-e. hope, and the reasoning organs large or very large, and the perceptive at least full, will combine uncommon *energy*, with uncommon *prudence;* may enter largely into business, yet will be so careful and judicious as generally to secure himself against losses and accidents; but, with hope moderate, and cautious. large or very large, will desire to enter largely into business, yet fear to do so; frequently be "a day after the fair;" and deliberate so long before he decides what to do, as to lose the most favorable time for action; yet will sustain fewer losses, and, in what he does undertake, will be more sure of success; will not invest his money unless he can foresee the necessary result of the undertaking; to acquire property, *saves* rather than *speculates;* and prefers an income that is more *sure*, though it may be more *slow*, to one that is more promising, yet more precarious; takes all available security against losses by fire, by accidents, by dishonesty, or in any other way; makes every thing as safe as possible; and is over careful in all his pecuniary transactions, &c.: with hope very large, concent. small, and firm. only full, will be likely frequently to change his plan of operation, or, it may be, his business, hoping thereby to get rich the sooner; will never be satisfied to "let well enough alone," nor to pursue one steady occupation long enough to reap much profit; but, with firm. large or very large, and hope less than firm., will be likely to pursue one steady business and plan of operation through life, unless literally compelled to change it by duty, or judgment, or friendship, or some other powerful motive: with cautious. very large, through fear of consequences, may waver in business, and will labor under the greatest anxiety about his property; and, with hope small, in the midst of wealth, friends, plenty, and the fairest prospects, may really apprehend poverty and even starvation: with compar. and caus. large or very large, intuitively perceives what means or causes put in operation, are naturally calculated to effect certain ends;

what property will be likely to increase in value; lay judicious plans; makes shrewd calculations as to what will be; and, with cautious. also large, so calculates as generally to succeed, &c.: with conscien. large or very large, though he may be very eager in his desire for money, and tax all his powers to accumulate property, yet will acquire it *only* by *honest* means; despise the "tricks of trade," and can be safely relied upon: with large or very large intellectual organs, will prefer to make money by some intellectual, scientific, or literary pursuit, &c.

Acquis. merely desires property, but the *kind* of property selected for acquisition, is determined by the wants and the tastes of the other faculties. One having acquis. large, for example; with philopro. also large, will desire property both for its own sake, and, also, on account of children, or, with all the domestic faculties energetic, for his family, and will spend it freely for their sake: with approbat. large or very large, will seek money both to lay up, and also to obtain approbation by dress, equipage, elegant furniture, &c., and expend it freely for these purposes, yet may show penuriousness in other respects: with benev. very large, will love money, yet give it freely to relieve suffering, and also to do good to his fellow men: with large or very large moral and religious organs, will be likely to "be diligent in his business," economical, and, perhaps, close in money matters, yet will give freely to benevolent, missionary, and religious objects, and for the purpose of converting men to Christianity: with ideal. and ven. very large, will be likely to lay up ancient coins, paintings, books, &c., and be an antiquarian: with the selfish faculties strong and vigorous, will lay up such things as will gratify his various selfish passions: with the intellectual organs large, books, philosophical apparatus, and other assistants to intellectual pursuits; and, with ideal. also very large, books that are elegantly bound and embossed, minerals, curious specimens of nature and art, &c.: with several of these organs large or very large, will desire money for its own sake, for the sake of family, for purposes of personal aggrandizement, for benevolent and literary objects, &c., *all combined*. Hence, this universal *scrambling* for the "root

of all evil," which is the bane of human happiness and moral virtue.

Phrenology shows us not only how strong the love of money is in every man, but, also, the *character* of this love, and the ultimate ends sought to be reached by it.

VERY LARGE.—One having acquis. *very large*, makes money his idol; taxes, to the utmost, all his powers to amass wealth; makes every sacrifice, and endures every hardship to secure this object, and allows nothing to divert him from it; spends money grudgingly, and is so penurious and closefisted as to deprive himself of many of the comforts, and of all the luxuries, of life; is covetous and miserly, unless benev. and conscien. are equally large, and can never be satisfied with adding field to field, house to house, &c.

One having acquis. very large, with combat. and destruct. also large, and benev. and conscien. only moderate or full, will "grind the face of the poor;" practice extortion; take every advantage of his fellow men; make all the money he can, both by fair and foul means; and is light fingered. The combinations under this head will coincide with those under the head of acquis. large, with the modification produced by the mere increase of acquis.

FULL.—One having acquis. *full*, will be likely to be industrious, frugal, anxious to acquire possessions, both from love of money, and also to secure the comforts of life; will be zealous, if not quite eager, in all his money-making pursuits; and unwilling to spend his money except when his stronger faculties demand it for their gratification; will be neither prodigal nor penurious, unless made so by circumstances; will be likely to save enough to live comfortably, but live well upon what he has, yet, as a general thing, will find it very difficult to keep money by him, and *seem* to be extravagant.

So far as the *making* of money and the class of substances selected for acquisition are concerned, the selections under acquis. *large*, will apply to acquis. full; yet. in the spending of money, there may be a difference, One having acquis. full, with approbat. and ideal, &c, large or very large, will be industrious in *making* money, and quite anxious to become rich, yet will spend it too freely for fashionable and ornamental articles of

in laying it up; with large or very
organs, in such things as will grati
with several organs large, in such a m
the greatest number of them; with
large, or very large, in supplying th
menting the pleasures, of the other s

This same principle of spending
acquis. *large*, whenever the larger or
whose mandate acquis. will unlock
may even permit extravagance. The
nations of acquis. full with the oth
found to be *intermediate* between th
large, and acquis. *moderate*.

MODERATE.—One having acquis.
money more as a *means* than as an *e*
than to *lay up;* will pay too little
sums, spend his money too freely, s
account for the amount spent; does
he spends, or gives, or sees given;
industrious, will not be sufficiently
soon purchase things to *consume* as
to take the good of his money as h
of laying it up.

comparatively regardless of its cost; and, with hope also large or very large, will be too apt to run into debt; spend money in anticipation of future income; and be too prodigal. One having acquis. moderate, may have a very strong desire to make money, but not upon its own account: with the domestic organs large, when he comes to have a family of his own, will love money much more than before, on their account: with the intellectual organs generally large, will desire it to facilitate his literary pursuits, &c. Hence, the amount of one's acquis. can seldom be determined, either by the eagerness with which he seeks it, or the manner of his spending it; and hence, also, some appear to be spendthrifts at one period of their lives, and misers at another.

SMALL.—One having acquis. *small*, holds money loosely; spends it without sufficient consideration, and often without receiving its full value; is thoughtless how his money goes, and, with hope very large, will live on, enjoying the present, thinking that the future will provide for itself; will spend his last dollar as freely as his first; is wasteful, or at least, does not save the fragments; and, with approbat. and ideal. very large, and caus. only full, will be a spendthrift; lay out his money to very little advantage; run into debt without making a provision for payment, &c. For additional combinations, see those under acquis. moderate.

VERY SMALL.—One having acquis. *very small*, neither knows or considers the value of money; cares not how it goes, nor how expensive things are, provided they take his fancy; will have no idea of laying up property and, with ideal. and approbat. very large, will spend all he can command; every thing pertaining to money being determined by his other faculties.

In females, this faculty is generally weaker than in males, while ideal. and approbat. are generally much larger, which accounts for the fact, that they spend money so much more freely than men, especially, for ornamental purposes.

Mr. Fowler observes, that the sons of rich parents generally possess the organ (as they do the faculty) developed in an inferior degree. This is doubtless owing to the fact, that, having an abundance of money at command, they have had nothing to stimulate, and thus in-

The perverted manifestations of a
cheating, extortion; with construct.
forgery, counterfeiting, burglary; pen
ness, a miserly, sordid, money-loving

Location.—This organ is located
and above aliment.; or, upon the side
a little farther forward than the fore
It seldom causes a protuberance, but,
the thickness of the head just in front,
the tops of the ears, will be conspicuou

9. CONSTRUCTIVEN

Mechanical ingenuity and talent—abili
construct, and manufacti

This organ is essential to every mec
—to those who wish to pursue drawing
ing, carving, sculpture, &c. That
more capacity and talent in constructi
than others, no one will doubt.

Men are not made skilful mechanics
ly, nor even *chiefly*, by *instruction;*
(other conditions being equal,) their
would always be in proportion to the

tirely ignorant of the *art* of painting? Nature, mainly. Their powers were *innate*, or, in other words, they possessed extraordinary construct. aided by other faculties.

LARGE.—One having construct. *large*, will possess a high degree of natural skill in making, building, contriving, repairing, &c.; be prone to whittle and scribble; be delighted with mechanical operations; and, with large imitat. aided by some practice, can become an excellent mechanic.

In effecting mechanical operations, other organs contribute as largely as construct. For example; one having large construct. with large or very large imitat. will be uncommonly dexterous in making *after a pattern*, and can readily learn to do with tools what he sees *others* do; with large or very large form and ideal. added, will give a peculiar finish and neatness to his work, and succeed in making fine and fancy articles, such as combine utility with richness and elegance; but, with ideal. only moderate, will succeed only in making common and useful things: with large firm. and self-e. large or very large form, size, ideal. caus. and compar. and only moderate imitat. will excel in superintending mechanical operations; in directing others what to do and how to do it, and in judging of the qualities of work, and will be a first-rate *foreman*, yet will not himself excel as an operative mechanic; can plan and oversee much better than execute; but, with large or very large imitat. added, will excel in both; be a natural mechanic or artist of a very high order; be capable of turning his hand readily to almost any branch of mechanical business; and frequently contrive new methods of accomplishing his work; with large or very large conscien. added, will never slight his work; with large weight and individ. added, be highly delighted with the operations of machinery; able to comprehend it and judge of its adaptation; and possess an extraordinary talent for drawing, draughting, modeling, planning, and probably for inventing; be remarkably ingenious, and very successful, in every branch of mechanics which he may undertake: with large or very large concent. will dwell patiently upon any piece of work until it is entirely completed, and rendered as perfect as possible; and will be able to engage in only one kind of labor at a time; but, with moderate or small

it in pieces: with very large sen
be induced to try many mechanical e
gage largely in heavy operations, and
and be likely to spend much time in
vent: with very large ideal. imitat.
color, local. and compar. can imagine
crous pictures or drawings, burlesq
caricatures, &c.; copy hand-writing
tern; recollect, for a long time, the s
scapes, machines, &c. which he has s
fac similes, or draw and make from m
large or very large caus. and compar.
bination, can readily adapt mechanic
accomplishment of desired mechanic
detect the faults in machinery and re
and improve machinery, &c.: with
imitat. individ. form, size, weight, o
full or large compar. caus. will mal
neer, surveyor, &c.

VERY LARGE.—One having const
very large ideal. imitat. individ. f
compar. will literally possess a *pass*
the fine arts; be able to perform

uctive power, will apply to construct. very large.
L.—One having *full* construct. with large imitat.
ossess a respectable share of mechanical ingenuity;
vith the addition of large or very large form and
nd full individ. have all the natural talent requi-
r becoming an excellent mechanic, especially in
branches which require but little more than *making*
a pattern; can learn to use tools with tolerable
rity, yet will require considerable *practice*, but with
ll become quite successful; can repair articles that
, and "fix up" such things as he may have occa-
o use in his family and his business; yet his suc-
rill depend as much upon art as nature: with imitat.
full, will seem to possess this faculty only in an
or degree, especially if circumstances do not impe-
y urge its exercise, and will be dependent, in some
e, for any mechanical skill or success which he may
est, upon his other faculties, such as form, size,
ideal. compar. caus. &c.
e additional descriptions and combinations under
ruct. full, will be found under construct. large, af-
ne allowance has been made for the diminution of
ruct.
DERATE.—One having *moderate* construct. with
moderate imitat. may learn, with considerable ef-
ome of the less difficult "trades," yet will never
inent for his skill in any; may, perhaps, learn to
ruct those plain articles which are often called for
family and in business, yet will show but little
nd dexterity in such operations, and prefer to pay
hanic for executing them; will dislike to use tools,
hoose some occupation which is not mechanical:
mitat. and form large or very large, may succeed
n making *after a pattern;* manifest considerable
n copying, and easily learn to do what he sees done
ers, yet will owe his success mainly to these last-
l faculties; and, with large or very large compar.
nd. sadded, may, perhaps, direct others, and improve
nventions, and even invent, yet will not possess
independent, *mechanical* talent, &c.
LL.—One having *small* construct. with only mod-
imitat. will be able to learn to perform even sim-
echanical operations only with great difficulty,

construct. will be found under moder
influence of construct. being diminishe

VERY SMALL.—One having *very sm*
be apparently destitute of all mechani
inclination.

LOCATION.—Construct. is located ju
dle of a line connecting the top of th
ternal corner of the eye; or, just belo
forward of it.

Many individuals who possess, by
share of the constructive power, thi
little, because they have never been so
it forth, and, also, because they suppo
applies exclusively to the use of *tools*
professed mechanic, yet, when occas
are found quite skilful in executing r
whittling and tinkering propensity.

GENUS II.—SENTIMENTS. *These fa*
ceding ones do not form ideas but pr
timent, that is a propensity, joined
feeling of a certain kind. Some of
man and animals; others are pecu

aracter and turn to the conduct, and a dignified, erect itude and bearing to the person, and thus, to exert an portant influence in elevating and ennobling the char-ter of man.

LARGE.—One having self-e. large, will be indepen-nt, and place a high value upon himself; feel that natever he thinks or does, is *well* thought and done; row himself back upon his own unaided resources, and ly upon his own judgment and strength; will never owingly degrade or demean himself; aspire at some-ing commanding; never be content to be dependent to serve, but rather aspire to be himself a leader and mmander of others; will despise and detest meanness, d shrink from it; and assume an appearance of digni-and manliness, calculated to command respect.

The manifestations of self-e. take their character *chief-* from the *combinations* of this faculty with the other culties. For example; combined with large or very rge combat. destruct. and firm. and with only moder-e or full conscien. ven. benev. and reasoning facul-es, it makes one haughty, domineering, overbearing, ogmatical, arbitrary, egotistical, arrogant, authoritative, onceited, and extremely selfish, while the same amount f self-e. combined with only full combat. and destruct. nd with very large benev. and reasoning organs, large onscien. ideal. ven. and perceptive faculties, and a large rain, will impart to the character a commanding digni-y, a nobleness, a high-toned sense of honor, an eleva-on, and authority which cannot but command univer-l respect and admiration; which scorn a vulgar, com-on, or trifling act or expression; and impart an air of reatness and magnanimity to the whole man.

One having self-e. large, with amat. and adhes. large, ay love strongly and tenderly, especially when his ve is in harmony with his ideas of propriety, yet will ever sacrifice his independence to his love, nor break own under the pressure of blighted affections: with the omestic organs generally large, will love his family, et make them obey him: with acquis. full or large, ill place a high estimate upon what *he* possesses, upon *s* horse, *his* farm, *his* etcet.: with combat. large, and rm. large or very large, will pursue his own straight-rward course, and will not be dictated to; is disposed

ted, and diffident, and appear awk
in his manners: with combat. and
conscien. only full, will experien
at every word or deed calculated t
shade, or derogatory to his charac
with a jealous eye, his liberty, his
and whatever belongs to him, &c.
caus. only full, will make greater
ledge and talent than he is in reali
fulfil; and with only a middling si
talks much more of himself than ot
es himself forward where he is not
egotistical, and self-important: v
struct. full, benev. hope, ideal. ind
large, and compar. and caus. very
with a large and an active brain,
talents of a high order, but will s
cut a bold and commanding figur
and add to it that *might* and *force*
nity, and magnanimity of feeling,
an extensive influence in the wo
some commanding station, and e
himself in it with great ability and
such unbounded confidence in h
such towering ambition, that h
things, and also have the talent r
through: will not be satisfied with

VERY LARGE.—One having self-e. *very large*, willingly assumes the responsibility, will think too much of himself, of his opinions, plans, judgment, &c.; and with combat. large, and caus. and conscien. only moderate, will be likely to be regardless of the frown and of the favor of men; deaf to reproof; liable to have many enemies; intractable, bold, proud, haughty, domineering, forward, conceited, jealous, austere, and repulsive; to be blind to his faults, and unable to see his errors, be they ever so glaring, because he will feel that he is well nigh infallible; will look down with a kind of contempt upon the great mass of his fellow men, and treat even his equals as though they were his inferiors; will be extremely ambitious to obtain power, and also arbitrary in its exercise; insensible to the shafts of ridicule, thinking that surely *he* cannot be intended; by his manner and expression, will give an air of consequence and importance to what *he* says; with approbat. moderate or small, and firm. large or very large, will be perfectly independent; will go straight forward in his own way, follow his own judgment, and defy the consequences, &c. Many of the combinations under self-e. large, will apply to self-e. very large.

FULL.—One having self-e. *full*, will think well of himself, yet, when benev. conscien. and caus. are large or very large, his self-e. will manifest itself in creating a manly, noble, self-respectful feeling, which will prevent him from doing any thing beneath himself; will be sufficiently condescending, yet not servile, and enabled and disposed to pay a due respect, not only to himself, but also to his fellow-men; will possess sufficient force and weight of character to do a good business and sustain himself; to mingle dignity with condecension and talent, and so conduct himself as to be generally respected; will neither assume too much to himself, nor yield too much to others; and will maintain his rights and his self-respect, so that others can have no face to trifle with or trample upon him, but will not be haughty or conceited; yet, one with self-e. full, with only moderate conscien. benev. and the reflective faculties, and large combat. and destruct. will be a very conceited disagreeable character, and generally despised by all who know him.

MODERATE.—One having self-e. *moderate*, places too low an estimate upon himself, upon his own judgment, and is too ready to give in to the judgment of others; will lack the requisite independence, manliness, high-mindedness, and self-confidence to beat his own way through life, and will suffer from a feeling of unworthiness; will fear to trespass upon the attention of others, and not possess an influence equal to his character and talents, merely because he does not assume enough to himself. One having self-e. moderate, with combat. firm. and conscien. large or very large, will possess genuine firmness of character, and much moral courage, yet will seldom manifest them in bold relief, except when under excitement, or in the defence of moral principle, or the cause of virtue, or in doing what he considers to be his duty: with firm. only full, may be too easily led away, and too ready to ask and to follow advice, and too obsequious. especially if cautious. is large or very large: with large intellectual faculties, may possess talents of a high order. yet, from want of self-confidence and boldness to pretend to considerable, and in consequence of occasionally letting himself down in his expressions and appearance, and trifling with himself and with others, will have much less influence than he might have if possessed of more self-e. Self-e. moderate and benev. and conscien. large, causes a deep feeling of gratitude for kindness or favors bestowed, and with approbat. also large a diffidence and disinclination to ask for one's due. It causes a feeling of thankfulness when this is freely tendered.

SMALL.—One having self-e. *small*, will sink into comparative insignificance in his own estimation, and be tormented with a feeling of unworthiness and inferiority; will feel too humble and submissive, and too dependent and diminutive, will still be increased by large ven. and conscien.; will underrate himself, his judgment, his talents, &c. and, therefore, be undervalued by others; will make himself too common and familiar, and associate so much with inferiors, that he will fail to command general respect and confidence; will be too trifling in his manners and expressions; more apt to follow than to lead; and too modest and backward to appear well; and will not be likely to advance himself to some bold and

commanding position, and maintain himself in it, even though, with large ideal. and intellectual organs, and a large brain, his talents may be abundantly sufficient for that purpose; yet, with firm. very large, will, nevertheless, be determined, persevering, &c.

VERY SMALL.—One having self-e. *very small*, with conscien. and cautious. very large, will be always dissatisfied with, and have a miserable opinion of, himself, and all he does; and, with hope only moderate, fear to attempt any thing which involves responsibility, lest he should fail to do all that may be required of him; will feel ashamed to hold up his head, or look his fellow-men in the face; and be always condemning himself.

LOCATION.—Self-e. is located on the mesial line of the head, and about an inch above the union of the lambdoidal sutures, and directly back of firm.; or, in the middle of the superior-inferior portion of the head. Approbat. is located on the two external sides of it, and cautious. beyond approbat. in the same range.

11. APPROBATIVENESS.

Love of the approbation of men—sense of character—desire for the favorable estimation, and the good opinion of others—ambition for distinction and popularity—love of fame, &c.

Certain actions are considered praiseworthy, while others are considered disgraceful, which proves that the mind is so constituted as to approve of some things, and disapprove of others.

This faculty does not decide what actions are praiseworthy and what are not, but only arraigns the actions before such a standard as may have been settled upon by custom, by the dictates of the other faculties, by the passions, &c., and praises or blames, according as they do, or do not, conform to this standard. Its influence, however, in promoting morality and refinement, and in preventing vice by censuring it, is very great.

LARGE.—One having approbat. large, is extremely sensitive upon every point connected with his *honor*, his *character*, his reputation, &c., and, in all he does, will have an eye to the approbation and the disapprobation of his fellow men; frequently asks himself, if not oth-

One having approbat. large, with adh
large, will be extremely sensitive to the
the disapprobation, particularly of his *fr*
self-e. moderate, and firm. only full, wi
act in conformity with their wishes, lest
their censure or ridicule, which would
effect upon him ; and, with combat. an
in addition, will be too quickly offend
ness or apparent neglect, and too ready
want of attention into dislike ; will av
honor, and never allow any disgrace t
his character : with self-e. only full,
large, combat. destruct. and secret. o
event. lang. imitat. ideal. and compa
large, will be a perfect gentleman : wi
and conscien. moderate or small, will d
which he would not, for the world, ha
governed far more by the voice of pub
by the dictates of justice and conscien
the former, rather than the latter, his
but with conscien. larger than approbat
public opinion so far as he considers
farther : and, with combat. also large, w
public opinion with boldness, but wil

, which together produce extreme diffidence and
vardness; a natural shrinking from exposure; and
ıful feeling, from which, when he is among stran-
he will suffer intolerably: with combat. destruct.
. firm. ideal. individ. event. and lang. large, and
ar. and caus. very large, will possess, not only a
order of talent, but, also, that restless ambition for
ction and fame which will spur him on to use his
st efforts to attain pre-eminence, and thus enable
o distinguish himself, particularly for his intellect-
ualities: with cautious. and conscien. very large,
t. full, and the intellectual organs large, will fear
noticed, lest he should be reproached; appear be-
he public with extreme reluctance; shrink from
opular gaze; sometimes feel almost compelled to
lon any undertaking in which he may have been
ged, and shrink from the thought of public responsi-
: with self-e. full or large, hope, combat. ideal. indi-
ang. and compar. large, and conscien. ven. and caus.
full, will take the other extreme; be likely to put
elf forward in conversation, debate, public meetings,
ies, parties, &c., be officious, vain, and conceited,
oo apt to meddle in affairs which belong to others:
ideal. very large, caus. only full, and a smaller
brain, will be a fashionable dandy, who will devote
elf chiefly to dress, etiquette, and tea-table talk,
ı will be without sense or point, and, though he
pass well in fashionable society, will be unable to
or reason upon subjects, &c.

RY LARGE.—One having approbat. *very large*, will
d his *character* as the *apple of his eye*, and the ap-
tion of his fellow men as the idol of his heart;
e withered by the finger of scorn or the breath of
er; unable to bear up under ridicule, and be ever
ed by a morbid sensibility to shame and reproach.
having approbat, very large, with self-e. large,
only full, and a brain of only ordinary size, will
th proud and vain; inclined to be very ceremoni-
nerely for effect, and for the sake of appearances;
ed in his manners; excessively eager for fame,
ver fishing for popularity, yet destitute of the tal-
requisite to obtain his desires; and, with ideal.
large, will be a gay, dressy, showy, affected, cere-

FULL.—One having approbat. f
estimate upon his character, and b
ferent as to what may be thought
will sacrifice his honor upon the
passions; will possess sufficient ap
bition, and a high sense of honor,
to gain popularity, and yet, from t
not materially injure himself, no
from the object he may be pursu
applause; may seek distinction, ar
strong desire or make great sacri
he will seek it, not chiefly as an
end, and partly as a means; will
the voice of public opinion, yet wi
be insensible to its dictates; and
secure the good will of all, at leas
so consistently with the gratificat
of his other faculties, yet no farth

One having approbat. full, wi
seek to please his friends, and, to
sure: in doing this, will sometime
he ought: with large or very l
conscien. and full combat. wil
faithfully discharge his duty, an
ondary object; will be sufficient
affable to please all, and yet be to

very large, will be a favorite, go where he will; will please all, and yet command respect from all; be neither stubborn nor obsequious; will be pleasing, dignified, and popular in his manners, and reasonably condescending, yet sufficiently independent; and, without attempting to do so, will readily enlist the good will and the affections of all, and especially of the other sex. The combinations under approbat. *large*, modified by a diminution of the influence of approbat. will apply to approbat *full*. They will be intermediate between those under approbat. large, and approbat. moderate.

The direction taken by approbat. full, large, or very large, and the objects upon which it fastens, are determined by its combinations, and, also, by the circumstances in which the individual has been educated. For example; approbat. full, large, or very large, combined with large or very large combat. and destruct. and educated in a warlike community, would fasten, for its object, upon warlike exploits, upon intrepidity, bravery, and, perhaps, even upon acts of bloodshed, or create in its possessor, a desire to be considered the best boxer, pugilist, wrestler, &c.: with aliment. very large, to be noted for the quantity he can eat or drink: with large construct. ideal. and imitat. to be considered the best mechanic, or create a *mechanical* ambition: with large or very large moral organs, will create a *moral* ambition, and desire to be distinguished for *morality*, for piety, for honesty, and for a correct, if not religious, walk and conversation: with ideal. moderate, and conscien. and ven. large or very large, will create no desire to obtain the kind of distinction and approbation awarded to fine clothes, splendor of equipage, the pomp of riches, &c., yet will place the highest estimate upon the approbation awarded to a moral, virtuous, and religious life: with very large ideal. mirth. compar. and caus. the perceptive organs generally large, and the propensities only full, will seek distinction as a wit, a poet, an orator, a scholar, a writer, or for his intellectual, rather than his physical or animal qualities, &c.

Moderate.—One having approbat. *moderate*, will not be materially influenced by what others may think of him or his actions; will not be particularly emulous nor ambitious, nor care much for reproach and ridicule, &c.

duty, or judgment, or [illegible]
what he chooses to do, whether his
or censured, even though he know
public odium upon his head.

SMALL OR VERY SMALL.—One ha
will experience but little shame;
sensible to ridicule and reproach; an
his conduct, appearance, express
displease. One having approbat.
tellectual organs, may possess
yet will have too little ambition,
fame, to exert and apply his power
tions under approbat. small, will
under approbat. full, large, or ver
phenomena are the product of the
development.

LOCATION.—Approbat. is loca
and self-e. See location of self-

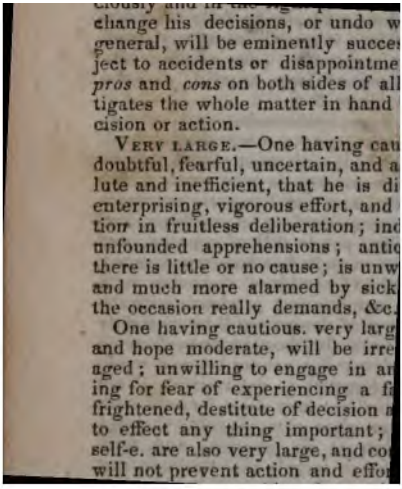
12. CAUTIOUS

Solicitude about consequences—ap
instinct of fear—care—anxiet

in the distance, to watch over the interests of the individual, and to excite, repress, and direct the operations of the other faculties.

LARGE.—One having cautious. *large*, looks at every plan and project with a careful, anxious eye before he concludes upon the course to be pursued, and hesitates long before he finally decides; turns the whole matter over and over again in his mind; is very often in suspense, and remains too long undecided; fully considers every chance against him; takes all necessary, and, often, even unnecessary, precaution; too often reconsiders, and manifests a paine-taking, careful, anxious, provident disposition in all he does.

One having cautious. large, with combat. and destruct. also large, is slow in commencing, yet when once interested in any project, pushes it with great spirit; may be timid and fearful till his courage is once excited, but will then be bold and fearless; may be nearly overcome with fear before he commences acting or speaking, and where effort is unavailing, yet is full of courage, and spirit, and determination when he has once commenced, and where effort is required; combines discretion with valor; intrepidity with carefulness; prudence with determination, &c.; in case of danger, will be perfectly self-possessed, and yet have forethought enough to do just what the occasion demands; cannot be soon worked up to the sticking point, but is determined, if not desperate, when once kindled; may drive forward with some fury, but will steer clear of everything that can upset his vehicle or obstruct his progress; and, with hope also large, will enter so largely into business, and push his projects with so much energy and zeal, as to *seem* to be very rash, and nearly destitute of caution, yet come out about right in the end: with compar. and caus. large in addition. will very seldom entirely fail in his projects, though he may be sometimes obliged to retrace his steps; will present seemingly contradictory points of character, sometimes appearing to be rash, and at others fearful; and, with a nervous temperament, will be either "in the garret or in the cellar;" when circumstances are favorable, or excite his hopes, and quiet his fears, will be in high hopes and spirits, and promise himself too much; but when his fears are



closely and in the [illegible]
change his decisions, or undo w
general, will be eminently succes
ject to accidents or disappointme
pros and *cons* on both sides of all
tigates the whole matter in hand
cision or action.

VERY LARGE.—One having cau
doubtful, fearful, uncertain, and a
lute and inefficient, that he is di
enterprising, vigorous effort, and
tion in fruitless deliberation; ind
unfounded apprehensions; antic
there is little or no cause; is unw
and much more alarmed by sick
the occasion really demands, &c.

One having cautious. very larg
and hope moderate, will be irre
aged; unwilling to engage in ar
ing for fear of experiencing a fi
frightened, destitute of decision
to effect any thing important;
self-e. are also very large, and co
will not prevent action and effo

much more than hopes; does not venture, or run any risk; shrinks from difficulty, and, by his terror and alarm, is easily overcome, so that he cannot act on occasions of danger.

FULL.—One having cautious. *full*, will possess a sufficient degree of this faculty to secure success, and provide against accidents in ordinary cases, yet will frequently seem to be very imprudent; does not act without care and forethought, yet does not consider so long as to let pass the day for action; and cannot be called rash or careless, except when rendered so by his other faculties.

One having cautious. full, with hope and combat. large or very large, will not possess sufficient circumspection to regulate and prevent the precipitate action of these faculties, and thus be hurried headlong by them into projects without sufficient caution or forethought, and will seem to be much less cautious than he really is.

When full, large, or very large, cautious. acts with a vigor reciprocally proportionate to the power of this faculty and the strength of the desires of the other faculties. For example; one having cautious. full, large, or very large, with philopro. very large, and acquis. small, will experience but little solicitude concerning his *property*, but feel the greatest anxiety concerning his *children;* but, with the same degree of cautious. and acquis. very large, and philopro. small, will expend his anxiety upon his *property*, and feel little for his *children:* with approbat. very large, will be over-anxious about his *character* and his *standing:* with conscien, very large, upon every point of *duty*, &c. This accounts for the phenomena, so frequently occurring, of an extreme anxiety concerning some things, and a want of it in other things—a class of phenomena which no other system of mental philosophy ever has accounted for, or ever can explain.

MODERATE.—One having cautious. moderate, will discover a want of forethought and discretion, yet the extent of this deficiency will be greater or less according as his other faculties do, or do not, expose him to danger. One having cautious. moderate, for example, with hope and combat. also moderate, will need but little cautious. to restrain the excesses produced by these faculties; with combat. and hope large or very large,

SMALL.—One having cau
act without due deliberatio
imprudent, and, consequentl
ject to frequent accidents ;
and therefore, often be oblig
proceed without forethough
the greatest disadvantage ;
heavy misfortunes ; and,
large, will drive forward in
so as often to defeat his pla
hot water ; will know not
large or very large reasoni
habitually under the influe
few losses, yet will lack soli

VERY SMALL.—One with
destitute of fear, of forethou
consequently, rash, heedless
sequences, unfortunate, an
ulties.

This faculty is generally
organ much stronger in f
combat. and destruct. are
irresolution, fear, terror, g
for anxiety, which they s
superior discreetness and
sess over the other sex.

13. BENEVOLENCE.

Desire for the happiness of others—sympathy, compassion —kindness, fellow-feeling, benignity.

By creating in the breast of man, an interest in the welfare of his fellow men, this faculty prompts its possessor to perform those innumerable acts of kindness and generosity which, by gratifying his benev. greatly increase the happiness of the giver, and, by adding new comforts to those already possessed, proportionally enlarge the enjoyments of the receiver. Though it is blessed to receive, it is still "more blessed to give than to receive."

Let us suppose, for a moment, that every vestige of this feeling were blotted out from among men—let us suppose the human breast to be callous to the cries of suffering innocence, steeled against the wants and miseries of the world, and perfectly insensible to the happiness or unhappiness of all created beings, and what a picture of moral desolation—what a frigid region of suffering and sorrow, should we have presented to our view! Wrapped in his cold cloak of selfishness, man might, perhaps, *endure* existence, but an existence to which annihilation would be preferable. Never to give, or receive a favor, to say nothing of the mutual advantage accruing to mankind from the principle of helping one another, he would, of course, be a perfect stranger to the delightful and thrilling emotion of gratitude, either to God or man.

LARGE.—One having benev. *large*, in the expression of his countenance, in his manners, and in all his intercourse with his fellow men, will manifest a warm and glowing feeling of kindness and good-will; enter into the interests of others, and do much to advance them; "rejoice with those that rejoice, and weep with those that weep;" and experience that strong desire to witness and promote the enjoyment of his fellow-men which will make him willing, and even glad, to sacrifice his own ease and interests in order to alleviate the sufferings, or to augment the comforts of his fellow men, and even of the brute creation.

One having benev. large, with large or very large

acts of kindness which they require, and wi
thy, mingled with affection, alone can pr
moderate acquis. only full approbat. and self-
or very large secret. ideal. and conscien. wil
favors in a manner peculiarly modest and de
very large approbat. and only full conscier
will do and give partly on account of the
awarded to benevolent actions: with large c
approbat. conscien. and adhes. will give par
others, and partly to make them happy, wh
motives will greatly increase the manif
benev.: with large acquis. will be more *li
eral;* unless a case of distress strongly exci
will give sparingly and grudgingly, yet fi
his time, services, and whatever does not c
upon his acquis.; in his sympathy and l
(which, after all, are the better manifest
faculty,) will show a large share of pur
feeling, yet will generally be considered
being benevolent; but, with large or very
and only moderate or small acquis. will be
his fellow men, and particularly his *frien*
his services and his substance, and be quite

is thoroughly roused, will even inflict pain with delight; except in a fit of passion, will not cause *corporeal* suffering, yet will be extremely bitter and sarcastic in his expressions, and manifest strong indignation and resistance towards his enemies, and those whom he thinks would impose upon him: with large or very large cautious. full secret. and only moderate or full destruct. will be careful not to do or say anything designed or calculated to wound the feelings of others; yet, with only moderate secret. will often speak before he reflects, and speak in such a manner as to injure the feelings even of his best friends, but will soon be sorry for it: with large or very large adhes. and firm. when he undertakes to help a friend out of trouble, will help him *effectually;* but, with only moderate or full firm. will espouse the cause of a friend with great warmth of feeling. which, however, will soon become cool, and leave him in a worse predicament than he would have been in without his help: with large or very large conscien. and caus. will be actuated to do good both by feelings of genuine benev. and, also, by a sense of duty; endeavor to make men *happy* by first reforming them and making them *virtuous;* and, with large ideal. and only full self-e. added, will manifest his benev. in so refined and delicate a manner as not to oppress the recipient with a sense of obligation: with large or very large mirth. will endeavor to augment the enjoyment of all around him by his mirthful effusions, and, except when provoked to it, will not be sarcastic: with large or very large self-e. and only moderate or full conscien. will show favors to those who acknowledge their obligations to him, and render him all the tribute of respect he may claim, yet will bestow but few favors upon those who wound his pride: with large or very large caus. compar. and individ. will lay judicious plans, and employ the best means for doing good and relieving distress; take hold of benevolent enterprises in the right way, &c.

Very Large.—One having benev. *very large*, with large or very large conscien. will possess, as it were, a deep and an overflowing fountain of kind and tender feeling, and have a heart full of sympathy and goodness; cause trouble to those around him with great reluctance; grieve over the miseries of mankind, and sacrifice al-

his friends, and will ask what they
what he can afford to give; and,
large philopro. and conscien. will be
ified to endure the fatigues of atten
watch, with the utmost anxiety, ove
perform ten thousand acts of kindn
but the strongest feelings of benev
tenderest feelings of friendship, co
port him under; with only moder
added, will be nearly overcome by t
or death, &c.

The combinations and descriptions
modified by an increase of its influ
benev. very large.

FULL.—One having benev. *full*, w
good degree, the phenomena descri
nev. yet will manifest less *active* b
willing to make personal sacrifices
interests, in order to oblige others,
considerable benevolent feeling; a
to give from selfish motives than on
For example; one having benev. f
the selfish faculties large or very l
only full, in general, will first gratify
even though he must do so at the ex
will be habitually more selfish th
seek his own interest, though he th

approbat. or self-e. or both, large or very large, may give even lavishly, but it will be from selfish or mercenary motives: with large or very large combat. destruct. firm. and self-e. or approbat. to gain his will, may assist in building churches, and in advancing good objects, yet the feeling of pure benev. will be only secondary.

MODERATE.—One having benev. *moderate*, will, perhaps, do favors which cost him little or no self-denial, yet will exercise but little sympathy for his suffering fellow men, and seldom step aside from his own selfish pursuits in order to relieve their distresses, or increase their enjoyment; and experience but few benevolent remonstrances or promptings.

The manifestations and the combinations described under benev. large, *reversed*, will apply to benev. moderate, and, also, to benev. small; and those under benev. small, due allowance being made for the increase of benev. will also apply to benev. moderate.

SMALL.—One having benev. *small*, will seldom disoblige himself in order to oblige others; seldom think or care how much loss or inconvenience he subjects others to; and, with any or all of the selfish organs large or very large, be selfish in the extreme; and seek, exclusively, the gratification of his own selfish passions, regardless of the consequences to others: with large or very large combat. and destruct. will not only, not be moved to pity by the sight of suffering and death, but even take delight in witnessing and causing them: with large or very large adhes. may *love* ardently, yet will never add *kindness* to affection, &c.

The combinations and descriptions under benev. large or very large, *reversed*, will apply to benev. small.

VERY SMALL.—One having benev. *very small*, will never feel his heart beat with the emotion of pity; never heed the most heart-rending cries of distress; and, with the selfish organs large or very large, and the reflective only moderate or full, will be literally a fiend incarnate.

This faculty is generally much stronger in females than in males, and creates, in the former, a much greater manifestation of sympathy, of tenderness, of "the milk of human kindness," of benignity, of pure sensibility for suffering and desire to relieve it, than is manifested

by the other sex. From this fountain spring those innumerable acts of kindness, and those ten thousand attentions to the wants and woes of others, for which woman is so pre-eminent.

LOCATION.—Benev. is located in the anterior superior portion of the head, just forward of ven. and of the union of the coronal sutures, and beneath the posterior superior portion of the frontal bone.

14. VENERATION.

Sentiment of adoration and worship for the Supreme Being—reverence for what is considered above us—respect for superiority, &c.

That there exists in the human mind a disposition to "worship God," and that this disposition constitutes one of the strongest of the human passions, are matters of universal history and observation. Strike from the page of history, and from the customs of society, every thing pertaining to religion, or, rather, every thing connected with the worship of deified beings, and the unity, and even identity of the whole, would be destroyed. In producing this religious feeling and worship, education, doubtless, has its influence; but still they must be the exercise of *some* faculty of the mind. Education evidently cannot *create* this feeling. As well might we attempt to educate a man to speak who possessed no organs of speech, or to see without eyes—as well try to teach the brute creation to worship God, as to attempt to teach man to worship when destitute of a faculty by which to exercise this feeling, or even to conceive what it means.

That the worship of a *Supreme Being* constitutes the primary, the legitimate, and the chief object of this faculty, is rendered abundantly evident by a reference to its nature, its discovery, its history, and the whole tenor of its manifestations; and that a reverence for those who are considered superiors, such as parents, the aged, the talented, the titled, &c. is only an *incidental* manifestation of ven. is rendered equally evident by a similar reference.

This faculty also throws the mind into a deferential frame, and creates a feeling of respect for all.

LARGE.—One having *large* ven. will think of the Deity only with feelings of awe, if not of devotion; has a strong religious tendency of mind, and, indeed, can hardly be contented without *some* kind of religion; pays great respect to the religious opinions of others; always treats those whom he considers his superiors in age, standing, talents, &c., with deference, and his equals with respect; and will never make light of what he considers true religion, nor of the Supreme Being.

One having large ven. with large or very large adhes. and conscien. will experience a high degree of enjoyment in social meetings for religious worship and exercises; will earnestly desire the conversion and salvation of his friends, and, with large philopro. added, of his children, and will pray earnestly for these objects; and, with the addition of moderate or small concent. will be exceedingly annoyed in his devotions, by the intrusion of wandering thoughts, against which he will strive, and for which his conscien. will condemn him; will find it exceedingly difficult to keep his mind fixed upon the prayer or sermon; will prefer *short* prayers and sermons, and dislike those that are prolix; and will give variety to his religious exercises, and dislike those which are monotonous or tedious: with large combat. will defend his religious opinions with great warmth and spirit, and contend earnestly for their advancement; and, with destruct. also large, will be liable to employ considerable severity and harshness of expression; with the addition of large or very large firm. and self-e. and of only full benev. will be somewhat bigoted, in his religious opinions and practices; esteem his own sect, creed, and forms of worship, far more than he does any other, and even blindly and tenaciously adhere to them, and denounce those who differ from him: with only moderate firm. large ideal. and hope, and full or large marvel. will be apt frequently to change his religious opinions and connexions, yet will be zealous as a Christian: with large secret. acquis. and approbat. and only moderate conscien. if he pay any regard at all to religion, will be likely to make great pretensions to piety; put on a fair outside show of religion; and connect himself with some

marvel. will not be likely to ex
veneration; and may be even
creed; but his ven. will be direc
the aged, the talented, the patr
superiors in rank, office, and sta
large conscien benev. caus. and
study the character and the wor
perfections of the Deity; will b
Christian; rejoice to see the ad
ion, and labor zealously and jud
part an uncommon degree of fe
ing to his religious exercises, a
them; adopt consistent religiou
and be an honor to the Christia
doctrine, &c.

VERY LARGE.—One having v
scien. large or very large, will
vient to his religious views a
ence great awe upon the conten
ifest great fervor and intense
religious worship and exercis
light in them: be *pre-eminent*
vor; will make the worship a
tor the paramount object of h
come over-zealous, if not en
feelings and views.

ill be characterized by a regard for moral principle, a esire to do good, &c., more than by a regard for relig- ous worship, creeds, and ceremonies; will place a much igher estimate upon the *duties* and the first principles f religion, than he will upon any external observances: rith conscien. and marvel. only moderate or small, will ot be likely to pay much regard to religion of any kind, r, if he does, will be satisfied with the name and the orms of religious worship, &c.

The additional manifestations and combinations of full ven. may be inferred from those under large ven. by liminishing the influence of ven.

MODERATE.—One having *moderate* ven. will not be particularly religious, nor very zealous in his religious observance; will not manifest a great deal of deference towards superiors, nor impart a great degree of warmth or fervor to his devotional performances. One having moderate ven. with large or very large conscien. and benev. if religiously educated, will maintain a consistent, religious walk, yet will pay comparatively little regard to religious *creeds* and *observances;* will be likely to be very zealous in reforming the world, and in "converting men from the error of their ways," yet will despise sectarianism, and regard only the "*weightier* matters of the law;" will make great sacrifices in order *to do good*, promote pure morality, and prevent sin, yet will not be particularly devout; will follow the dictates of his own conscience, even though they oblige him to forsake "the good old way," and adopt new measures; will think more of *doing good* than of attending religious meetings; will live an upright, and consistent, Christian life, and perform all the *essentials* of religion, yet will pay little or no attention to meats and drinks, &c.

SMALL.—One having *small* ven. will experience but little feeling of devotion, or love of religious worship, as such; will manifest little feeling of deference or respect for parents, teachers, or superiors; and be deficient in the *heart*, and *soul*, and *fervor* of devotion; will not be very pious, nor at all particular in observing religious ceremonies, nor particularly impressed with a feeling of solemnity and awe, while engaged in religious exercises, &c.

unprincipled, and skeptical; and,
imitat. added, inclined to ridicule
religious services by imitating or
with large combat. destruct. and sel
pose every thing pertaining to r
either as a delusion, or as a humb
ing men impose upon the simple

The descriptions and combina
ven. after due allowance has bee
ished influence of ven. will apply

The office of ven. is simply to r
that which the other faculties sel
jects of its exercise.

It has been already remarked,
legitimate object is, the worship of
as in the case of conscien. the othe
&c., modify the notions entertain
the being to be worshipped. For
full, large, or very large ven. wit
intellectual faculties, will be likel
as exercising the various human
by human prejudices, and to wors
with large or very large self-e. an
tent Sovereign, clothed with aut
unchangeable, and ruling his cre
his own will:" with full or lar
self-e. and large or very large co

mmands, and punishing such as disobey; as blending rcy with justice; or, rather, as infinitely benevolent, as a God who will "not let the wicked go unpuned:" with very large benev. only moderate or full ıscien. combat. and destruct. will consider the Deity benevolent and too merciful to punish the wicked: th large ideal. will fancy that he sees him clothed th splendor and, while contemplating the beautiful, perfect, or the sublime in the works of nature, will rship him with a fervid glow of devotion: with large very large individ. form, size, and local. will contemate the Deity as possessed of form and size, a local bitation, &c.: with large or very large caus. and mpar. will view God as the great first cause of all ings, and as effecting his purposes by means of causes d effects; and, with the intellectual faculties generally rge, as possessed of all possible wisdom and intelli-nce, and as governing his universe in accordance ith the great principles of reason: with very large ad-s. and benev. as a God of great sympathy and love; d, with very large philopro. added, as acting the part a tender *parent* to his creatures, and as entering, with feeling of tenderness, into all their little joys and sorws: with very large destruct. and combat. and educad in uncivilized society, as capable of being propitiated the sacrifice of human or animal victims, &c.

According to this principle of phrenology, (which is nsidered as established.) one with the moral and the tellectual organs large or very large, and the propenies full, and all *unperverted* in their education and exise, will form *correct* views of the character, attributes, d government of God, and worship him with pure and ceptable worship. This is rendered the more evident om the fact, that the views entertained of God by different nations and different individuals, with the exception of the influence of association and education, gennally correspond with their phrenological organizations. onsequently, if an individual possesses a well-balanced, d a perfectly developed, phrenological organization, s views of the character, the attributes, and the govnment of God, must therefore be proportionally the ore consistent and correct.

steadfastness, perseverance, and u
quish what has been undertaken, w
to success, is too obvious to neec
frequent instances of downright ob
adherence to what has been adopte
it has been adopted, afford conclu
existence of firm. as a primary f
mind.

Large.—One having firm. *larg*
decided, determined, &c., that he
and be very unwilling to change
purposes, course of conduct, or wh
or adopts. One having firm. larg
struct. and self-e. full or large, wil
stability, and not only hold on to
but, also, drive them forward with
through opposing difficulties: with
large, is so sure and certain that h
will be the greatest difficulty in co
is wrong, or in turning him from
the reasoning organs are very lar
strong and conclusive arguments:
may seem to waver, and to lack de
this will be the case only before
and openly committed himself, a
active as to overcome his firmn

ut also drives forward whatever he undertakes with reat energy, and can be turned aside or driven from is purposes only by compulsion or impossibilities; is re-eminently persevering, if not really obstinate, and s well qualified to complete what he undertakes: with he perceptive organs, at least, full, the reasoning organs very large, and cautious. large, will lay his plans for a long time to come, and pursue a preconcerted, systematic course of action, and thus effect important objects; may take some time to make up his mind, yet will seldom change it; will be slow in undertaking, but unchanging in executing; and may always be relied upon: with combat. and self-e. large, ven. moderate, and the reasoning organs only full, will not be open to conviction, nor feel the force of reasons urged against him, but will blindly and tenaciously adhere to his opinions and determinations, and *seem* to be much more firm than he really is, &c.

VERY LARGE.—One having firm. *very large*, will be likely to be obstinate, if not really stubborn; and, with self-e. large, will be unbending, and yield only to dire necessity or compulsion; and, when he has once committed himself, will turn comparatively a deaf ear to the voice of entreaty, of threatening, of reason, and even of interest, and all for no other reason than because he *will* or *will not;* with hope and combat. also large, will boldly encounter the greatest difficulties; "hope against hope;" and possess the greatest fortitude, and the most unbending determination: with self-e. large, cautious. moderate, and caus. only full, will make up his mind at once, and upon a partial view of the subject, and then absolutely refuse to change it; will think himself willing to see his errors and listen to reasonable advice, while the doors of his mind will be barred and bolted against every thing designed or calculated to convince or turn him; and may be called blindly obstinate and mulish: with the reasoning organs large, will be loath, and even sometimes refuse to change, when his reason tells him that he ought to do so, yet may be influenced by very *strong* motives, and very *urgent* reasons: but, if the moral and reasoning faculties predominate over the selfish, firm. will seldom manifest itself in downright obstinacy. The combinations under firm. large,

therefore, his other faculties wi
large, act in conjunction with hi
firm as to be thought obstinate,
faculties act in opposition to firm
leness. For example; one havin
large combat. and self-e. (which a
resistance to firmness.) and, also
success, will show a great amour
severance, especially when his f
awakened; but, when hope is v
likely to become dissatisfied with
and success, and to grasp eagerly
which his hope may allure him
large, and combat. only moderate,
ceed, and be irresolute, because
"some lion in the way:" with se
so little confidence in himself, tha
to trust his own judgment, and th
advice: with approbat. very large
his course in order to adapt himse
with cautious. large, and caus. an
will generally decide and proceed
dom to need to change; yet, in al
the individual will maintain his
may change his *plans* and course
Firm. full, large, or very large,

great determination, and even obstinacy, when his spirit of resistance is kindled: with the intellectual organs large and self-e. small, will persevere in his literary pursuits, yet will be too easily made to believe that he is wrong, and too easily led, &c.

MODERATE.—One having firm. *moderate*, will be likely to be inconstant, changeable, and fluctuating in his character; to be doing one thing to-day, and another to-morrow, and cannot be depended upon. One having firm. moderate, with adhes. large or very large, will love his friends ardently for the time being, yet frequently change friends for slight causes, loving those who are last and untried, the best: with combat. and destruct. large, in the prosecution of his plans, may drive all before him for awhile, yet will soon change his course; may be bold and courageous in the onset, yet will fail to carry the matter out, or execute his threats: with approbat. large, and self-e. only moderate, will do much as he is told to do; follow the advice of every one; and be always shifting to adapt himself to circumstances: with cautious. large or very large, will be always "halting between two opinions," and always undetermined as to his plan of operation: with the intellectual organs generally large, may be a *rapid*, but will not be a *persevering* scholar, will have a thorough and profound knowledge of no branch of science; and allow trifles to divert him from his purposes.

SMALL.—One having firm. *small*, will begin many things, yet complete very few; cannot be depended upon; will be fickle, unstable, inconstant in everything, &c.; may sow much, yet will not remain to reap the fruits of his labors, and thus bring to pass very little. The combinations under firm. moderate, modified by a still farther reduction of the influence of firm. will apply to firm. small.

VERY SMALL.—When firm is very small, the subject will be the sport of the other faculties.

LOCATION.—Firm. is located in the back part of the top of the head. When the head is erect, a perpendicular line, drawn from the external opening of the ear to the top of the head, will pass through the anterior portion of the organ. It is usually the highest portion of the American and the English head.

ble of taking cognizance of the *mo*
and the wrong, of feelings and cor
forming actions and exercising feel
tuous and vicious, and, as such, rew
able, is susceptible of demonstration
moral feelings of almost every indiv
race. How often do men, when th
having done wrong, feel *guilty* and
serving of punishment? This cann
education, nor of circumstances, for
for exercising this class of functi
more be *taught* to feel guilty than t
to see without eyes, or to breathe wi

Large.—One having conscien.
clear and acute moral eye, and a
what is right and what is wrong, bo
others, and will frequently, if not g
attention to this quality of actions
consult *duty* rather than *expedien*
course which he considers *right*, ev
in opposition to his interest; will er
and faithful in the discharge of his s
will often feel guilty and unworth
knowledge his faults, and condemn
will strive to lead a moral, virtuou
and possess a thankful and grateful

One having conscien. large, wi

rality, and will also resolutely oppose whatever he considers to be wrong or unjust; with large destruct. and self-e. added to this combination, will not only quickly notice, but be inclined severely to censure, whatever he considers wrong; and, with self-e. very large, will be censorious, and severe in his reflections upon others: with firm. caus. and compar. large, will regard the claims of duty and justice as of primary importance, and discharge them at almost any hazard; can be induced only with the greatest difficulty, and by the strongest temptations, knowingly and willingly to violate them; will make strenuous efforts to restrain his immoral, and excite his moral feelings; though he may sometimes be overcome by his still stronger faculties, and led into sin by them, yet will generally maintain the ascendency, and experience deep remorse and repentance when he is sensible of having swerved from the path of duty; and, unless self-e. is very large, will readily acknowledge his faults: with adhes. and benev. large or very large, secret. only moderate, and destruct. and combat. only full, will mildly, yet faithfully, reprove his friends; tell them their faults in a plain and candid, yet in a mild and feeling manner, so as to do them the greatest amount of good, and yet injure their feelings as little as possible; closely watch over their moral conduct; have their good at heart, and, therefore, affectionately reprove them; but with combat. destruct. and self-e. large, will be rather harsh and censorious in his manner of administering reproof; and, with secret. moderate or small, will find fault with others when they do not conform to his own standard of duty; and, if firm. and self-e. are very large, and caus. and benev. only full, will set up himself or his doctrines as the only correct standard of truth and rectitude; pronounce judgment upon the character of others; be censorious and rigid in his moral and religious views and practices, &c.: with benev. large, and combat. caus. compar. hope and self-e. at least full, will possess great *moral* courage; will never temporize upon questions of duty, but will stand up boldly and resolutely in defence of morality and truth; and, let consequences be what they may, will never abandon them; and never fly from persecution in the cause of virtue and benevo-

lence, but will boldly meet and face all opposition; will not forsake his ground; will drive forward moral, and religious, and benevolent enterprises with great energy; go all lengths, and make any sacrifices, in defence of moral principle, and in securing or maintaining what he considers right, chiefly on account of the *principle* involved in the matter, even though the thing itself may be unimportant; and, if compar. and caus. are very large, will be admirably qualified to distinguish himself as a moral and religious leader; to fill stations of responsibility and trust, where judgment and talents are required to be combined with integrity and energy of mind and character: with large or very large selfish propensities, and only moderate or full firm. and reasoning organs, will struggle hard against his "easily besetting sins," yet be often overcome by them; will do many things of which he will bitterly repent; will resolve on amendment, but again yield to temptation; and alternate between sinning and repenting: with very large cautious in every case where he is not certain what his duty is, will be so fearful of doing wrong as often not to act at all, and thus fail to do right; will frequently tremble for fear of apprehended punishment; and, with large or very large ven. in addition, will have high ideas of the majesty, and holiness, and justice of the Deity; be filled with dread and awe while contemplating his character and works; have great fear of incurring his displeasure, and of being visited with his judgment; and, with hope moderate or small, little expectation of pardon, or, at least, many "doubts and fears" concerning his salvation and future condition; be given to religious melancholy; and have but feeble faith; but, with hope large, will look upon his Maker, not only as a sin-*punishing*, but also as a sin-*forgiving* God; generally have strong Christian faith, and be solaced by hopes of pardon through a Redeemer, yet experience occasional doubts: with philopro. large, will love his children, yet their *moral* character and conduct will be the *chief* objects of his regard and anxiety; and, if benev. is large, and destruct. full, will faithfully reprove, if not chastise, them for their faults: with large caus. and compar. will first investigate subjects in reference to their *moral* character and bearings; will take

delight in tracing out the connexion between causes and their effects—in reasoning upon the ns of man to his Maker, of man to his fellow ınd of man in all his relations as a moral and ac- ible being, &c.; with compar. and caus. very will be a profound and acute theologian, and with concent. will take original views of subjects, and ible to leave any subject of moral inquiry or re- until he has run it out in all its bearings; will eedingly interested in moral philosophy, in meta- al and theological studies, &c.: with large or arge combat. compar. and caus. will delight in sing religious and moral questions, &c.: with self-e. and very large firm. will reluctantly open es upon his faults, yet will then freely acknowl- hem, and endeavor to reform: with only full se- nd acquis. and large firm. self-e. benev. and caus. large and active brain, will never be guilty of a *mean* or a *dishonest* action; will be just, obli- ınd faithful to his word, and possess true moral in a high degree; and, with only full combat. estruct. will be amiable: with approbat. very will experience a morbid sensibility to shame, vith large ven. and only moderate self-e. will often intolerably from mingled feelings of guilt, un- iness and shame, and be unable to look his fellow n the face: with large or very large benev. and and only full self-e. will be very grateful for fa- eceived, and glad of an opportunity to return will feel strong attachment towards his benefac- ınd think of them only with lively emotions of ide and love; will be thankful to those who will out his faults to him; be forgiving in his disposi- especially when forgiveness is asked; sincerely : of his sins, both of omission and commission, over them, and strive against committing more c.

functions of the other faculties are often mista- ır those of conscien. yet a close analysis will point radical difference between them; and, since those have the least conscien. are the least sensible of leficiency, and, also, of the functions ascribed to ey will be likely to give themselves credit for more *conscien.* than they actually possess.

that are even right; bit
self when he is apprehens
or neglected, and feels mi
is right again: is even sc
exact in all his dealings
harassed by the goadings
when he has failed to fu
demned and unhappy, ev
them was impossible.

One having conscien. v
ven. large or very large,
emotions of gratitude to his
received, and, with adhes.
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efactors: with approbat. acq
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every thing else, sooner t
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gardless of consequences; w
less as a lion in every case of
moral principle; and will ma
is concerned, bend to his ideas
al principles by which he
moderate or small self-e. shri
bility: with ven. and cautious
self-e. very small, contempla
Deity with the most

to its influence upon the moral conduct and feelings of its possessor.

FULL.—One having conscien *full*, will desire and endeavor to do right, and feel condemned when convinced of having done wrong; will recognise the claims of duty; feel his moral obligations, both to God and man; and, unless his temptations, or, in other words, the solicitations of his stronger faculties, overcome the remonstrances of conscien. will be honest and faithful, and live a virtuous, moral life, yet his conscien. will have a great deal to struggle with, and sometimes lose the ascendency.

The manifestations of conscien. full, are governed by the following general principle, namely, that one having conscien. full, with such an organization as would be favorable to virtue and morality, or with the selfish faculties under the control of the moral and reasoning faculties, especially if placed in circumstances calculated to promote virtue, will be likely to possess a high standard of virtue, and of moral feeling and principle; but, with the propensities generally larger than conscien. and the other moral and the reasoning faculties, especially if placed in circumstances calculated to urge him into excesses, or to create defects, will possess conscien. too feeble to turn the current of his stronger passions into a virtuous channel, or to supply his defects. Thus, one having conscien. full, with large combat. and only moderate secret. will be subject to ebullitions of passion, yet, as soon as the excitement of combat. has subsided, conscien. will create pungent remorse and contrition: with large combat. and destruct. and only moderate acquis. may be often led into sin by his anger, yet will be perfectly honest in all his pecuniary transactions: with large or very large acquis. adhes. and secret. and only full caus. and self-e. may frequently take the advantage of *strangers*, and be even dishonest in his pecuniary transactions with mere *acquaintances*, yet will never wrong a *friend*, and will be likely to be honest in all his transactions where love of gain does not entice him astray: with only moderate acquis. and large or very large destruct. combat. approbat. and secret. may defame his rivals without a strict regard to truth, yet possesses a moral character unexceptionable in other respects, &c. Accordingly, we

MODERATE.—One having consc
perience fewer and feebler compu
and justify himself more than one
will consider the *moral* qualities o
he will their effects upon himself
dulge his other faculties to excess
his duty, and will not be very par
feelings and his conduct by any fix
principle; will consult *expediency* r
be less sensible of his faults, less
less clear in his discernment betwe
less correct in his reasoning upon r
character of God, and the moral rela
and of man to his Maker, and will ap
ences less, than one with larger con

One having conscien. moderate, w
and large selfish organs will be like
mands upon others as his interest
sufficient regard to what really belo
not experience lively emotions of gr
ceived, because the feeling will be in
that others are under a kind of oblig
er he may choose to require of them
large self-e. adhes. and benev. and o
may be perfectly honest and unexce
al conduct, yet will be so from fee
friendship, or because it will

out thinking or caring whether it is *right* or not: with very large adhes. and benev. may be very kind, very affectionate, very willing to do favors, &c.; feel a great deal of sympathy for distress, and show much tenderness of feeling, which are liable to be mistaken for conscien. yet these feelings will not be accompanied with a deep sense of *duty*, of *obligation*, of *gratitude*, of moral principle, &c.: with large or very large ven. and a religious education, may be devout, religiously inclined, and, with cautious. large, fear to offend his Maker, and, with the selfish faculties only full, may live a blameless, Christian life, yet will lack those nice moral qualities imparted by conscien.; but, with small marvel. and without a strict, religious education, will be likely to be irreligious, if not skeptical: with large or very large secret. and approbat. will be likely to do wrong *in secret*, and when there is little risk of detection; and, with only moderate self-e. will be deceitful, if not hypocritical, yet, with ven. large, may even profess religion, but will be a Pharisee: with large or very large reasoning organs, may govern his conduct by the dictates of reason, feel the full force of philosophical conclusions, and reason clearly and forcibly upon all subjects disconnected with morality and duty, yet will not appreciate the force of *moral* truths, &c.

SMALL.—One having conscien. *small* will have but little idea of right and wrong in the abstract; even when guilty, will be comparatively a stranger to the feelings of penitence, and to the compunctions of conscience; will have but little regard for moral principle, and little concern whether his character conforms to its requisitions or not; or care whether he is moral or immoral *as such;* will have few conscientious scruples, and, perhaps, *ridicule* those who have; will lack that regard for isolated justice, that desire to do right, and that tenderness of conscience, which this faculty alone can impart, and be nearly destitute of moral acumen and discrimination.

The combinations under conscien. moderate, modified by a reduction of the influence of conscien. will apply to conscien. small.

VERY SMALL.—One having conscien. *very small*, will neither know nor feel the difference between right and

right or wrong, nor create that mor
nal by which the feelings and the c
merely arraigns them before such a t
been settled by the combined influe
ulties, of education, of circumstance
example, that two individuals, A. a
equal share of conscien. while A.
acquis. and B. only small acquis. I
given circumstances, and the consc
him to take an unjustifiable amount
to demand it; while the same degre
would not allow him to take the sa
case it should be offered to him; ye
a large endowment of ven. and B. but
the conscien. of A. might allow him
than belonged to him, this same co
compel him, out of a sense of duty,
tain religious observances, go to meet
ly than the same amount of conscie
B. If the reasoning organs of B. we
those of A. his views of right and wr
more correct and reasonable than th
scien. of the Indian doubtless *urges*
mit deeds of cruelty and vengeance u
he conceives, has wronged him. Th
Catholic might require him always
torment him for tasting meat on cer

receives a different modification from almost every individual—that some approve as virtuous, what others condemn as wicked, and what others still regard as neither —that almost every vice has been considered a virtue, and practised as such, and many forms of virtue condemned as sinful—that a very *conscientious* man may be a very *wicked* man, and be even made the more wicked by his perverted or "seared" conscience, and that a man with but feeble conscien. may be comparatively virtuous, &c.

The decisions of conscien. alone, then, form no criterion as to what is right or wrong; yet, in conjunction with the full development and unperverted exercise of all the other faculties, it constitutes a great moral *formula* by which every feeling of the heart, and every action of the life may be tried, and its moral character determined. So that phrenology, in fact, teaches us, "what we most need to know," WHAT IS RIGHT AND WHAT IS WRONG.

LOCATION.—Conscien. is located upon the two sides of the *posterior* portion of firm. Its protuberances are at right angles with those of firm. and parallel to those of hope. Its development can generally be determined without difficulty, yet, as hope is located by its side, it is sometimes difficult to determine with certainty to which a given protuberance belongs.

17. HOPE.

Expectation—anticipation—tendency of mind to contemplate the future with bright expectations of happiness and success.

This faculty expects to obtain and enjoy what the other faculties desire. This it does without basing this expectation upon any other grounds than the mere impression that things will happen as the individual desires that they *should* happen. By promising the continuance, and even the increase of present enjoyments, by diminishing the quantity and the bitterness of present sufferings, and by predicting that the burden will be lightened, or that sorrows will be turned into joys, it adds greatly to the sweetness and the fullness of the cup of human happiness; and by representing things as much more

state of existence, but,
death, it revels in the prospect
of time; as those in whom it is
in a future state of existence.

Its function is, *expectation in*
tense glow of delight in the me
happiness and success: and the
tion is, that the individual place
dence in the promises and allure
he does in the conclusions of rea

Large.—One having hope *larg*
future with high expectations o
upon his projects and his prospec
ipations of success; will magni
minish obstacles; will dwell upon
pects, and take only a slight glan
cumstances; will be likely to pron
much more than is reasonable; wi
and sanguine; will feast upon th
will overlook past and present disa
bles, in the brighter visions of the
subject to frequent discouragemen
his hope, forgetting the past, and pr
future.

One having hope large, with onl
hope much more than fear, yet, w
seldom allow his hopes to

ties: with very large cautious. will never expose himself to any of those dangers or losses which can be foreseen or provided against, even though he might thereby gain the more; will keep upon the safe side of things, and risk but little, yet will anticipate and attempt considerable: with firm. and self-e. large or very large, will rise above trouble and adversity, confidently expecting that the scale will soon turn in his favor; will lay many new plans; form many new projects; and be prone to try experiments; yet, if concent is small, will frequently change or vary them: with self-e. large or very large, and only full caus. will feel himself capable of attempting and effecting great things; think that he can succeed much better than others; and thus often attempt what he cannot accomplish; yet will not learn, even by repeated disappointments, that he can do no more than others; but, with very large caus. and compar. and large intellectual organs generally, will hope for great things, yet hope within the bounds of reason.

VERY LARGE.—One having hope *very large*, will literally *revel* in the bright anticipations of those enjoyments which he fancies are before him; and view the future with so high expectations as to be dissatisfied with the present, be it ever so satisfactory; will always live in the future, and long for its arrival; and thus often misimprove the present.

One having hope very large, with cautious. and caus. only full, will be always in chase of some new and desirable object in prospect; will have too many irons in the fire at once; attempt too much, and things which are even chimerical; will look upon even difficult attainments as very easy; be subject to frequent disappointments, yet neither disappointments nor misfortunes will damp the ardor of his hope; will be always upon tiptoe of expectation—always sanguine, cheerful, and lively, and, with large mirth. merry; be constantly building castles in the air; and hazardous in his undertakings: with large self-e. will think himself adequate to almost any undertaking: with large benev. will promise much more than he can fulfil, yet, with large conscien. and only moderate secret. will make his promises with the best intentions, and feel sorry that he cannot fulfil them: with very large cautious. will be tantalized

will be predisposed to a life of ease
pleasure; and, with very large ideas
added to this combination, will be
and profligacy, and will be a spendth
The combinations under hope large
crease of the influence of hope, will
ble to hope very large.

FULL.—One having hope *full* will
expectations, and yet be spurred on
important undertakings; will be c
elated with hope, &c. One having
or very large cautious. will forebode
and endure present troubles well,
apprehended misfortunes; but, with
or very large caus. and compar. wi
judicious; calculate with accuracy;
he expects; seldom be led astray by
rely more upon the dictates of *reaso*
of hope; and, in the long run, suc
expectations, and accomplish more
with large or very large acquis. may
lations upon amassing wealth, becau
will be so great; and so of the oth
large.

The additional manifestations of h
termediate between hope large, and
the opposite of hope small. See

lates upon; dwell more upon the discouraging features of the case, than upon its encouraging prospects: with large or very large conscien. ven. and cautious. if a professing Christian, will have many doubts and fears as to his future condition, and lack Christian faith: with the propensities only moderate, will not be likely unaided, to undertake and prosecute with vigor, any important project, yet, with large firm. may hold on and persevere when he is once finally embarked, and is fully committed: with large or very large caus. and compar. may be sure of obtaining his ends, but will be so because he sees by what means they are to be brought about.

SMALL.—One having hope *small*, in addition to the manifestations described under hope moderate, will be hardly capable of having his hopes raised by the brightest prospects, and take little delight in contemplating the future: with large or very large cautious. and only moderate or full combat. and self-e. will be easily discouraged; generally fancy that he sees some lion in the way; dwell chiefly upon the darker shades of the picture; brood over misfortune; borrow a great deal of trouble, even in prosperity; fear to undertake or risk much, lest he should fail; lack enterprise, and elasticity and buoyancy of spirits; indulge, and even *delight* to indulge melancholy feelings, &c.: with only moderate mirth. and large ven. and conscien. will be sober, sedate, and often cast down, if not ascetick: with large or very large combat. firm. self-e. and caus. may manifest a high degree of stability and energy of character when once fully embarked in an undertaking; yet, unless actually obliged to undertake important operations, will shrink from them: with very large cautious. conscien. and ven. and only full self-e. will look upon the Deity with the strongest impressions of his justice, and holiness, and majesty, and be in great fear of offending him, accompanied with little hope of the pardon of his sins, and with the most pungent feelings of remorse, and the most dismal forebodings, and fearful apprehensions, of future punishment, if not with actual despair. Thus we perceive, that they who have the most to fear in this matter, actually fear the least, and that they who have the least to fear, fear the most. The additional manifestations and combinations of hope small, will be found un-

der hope moderate, and others may be ascertained by reversing the description of hope large.

VERY SMALL.—When this organ is *very small*, its functions are too weak and too feeble to have very perceptible influence upon the character, or to be experienced by the subject.

The objects upon which hope fastens, will be determined by its combinations. One having full, large, or very large hope, for example, with small acquis. and large or very large philopro. will indulge the highest expectations concerning his *children*, yet exercise very little about property as such: with large approbat. only moderate or small religious organs, will hope for distinction and fame; yet his hopes will be confined chiefly to this life, and he will be skeptical concerning another state of existence, &c. Thus it is, that hope acts with the greatest vigor upon those things which are the objects of the desires of the other faculties. Hence, some individuals are very sanguine about some things, while their hopes flag in relation to other things.

LOCATION.—Hope is located upon the two sides of the *anterior* portion of firm. in front of conscien. and behind marvel. being elongated in the direction of the ears.

18. WONDER.

Marvellousness—credulity—disposition to believe what is not proved, or what are considered supernatural manifestations, &c.—to regard with wonder and astonishment that which is somewhat strange or singular.

There are things, the evidence of which the human mind is incapable of grasping, and which must therefore be taken upon trust, or, what is the same thing, which must be the objects of credulity. Hence the necessity of *some* faculty, through the door of which such truths as are beyond the reach of reason or of observation, can be admitted to the mind.

It cannot be denied, that there exists a tendency in the human mind to view things, as it were, through the medium of extravagance and wonder; to magnify uncommon phenomena, or to regard them as supernatural; to believe the mere declarations of others, even though they may be strangers, &c. This tendency of mind is

more apparent in children than in adults. They listen with delightful astonishment to tales of wonder, and implicitly believe what is told them, even after they have been repeatedly deceived.

LARGE.—One having *large* won. with large ven. will readily believe in special providences, the interposition of divine agency, &c., and regard many things as providential which can be readily accounted for upon other principles: with full or large ideal. will gaze with surprise upon magnificent objects, and possess a wondering frame of mind: with large event. and ideal. will be passionately fond of hearing or perusing marvellous accounts, hair-breadth escapes, and such mysterious relations as are contained in Sir Walter Scott's writings, and in works of fiction generally, and be liable to be greatly injured by this kind of reading: with large or very large ven. and conscien. will be naturally inclined to believe in supernatural manifestations, in dreams, signs, lucky and unlucky days, &c.; place implicit confidence in every part of Revelation, and in what is told him by his religious teachers; will contemplate the character and the works of the Creator with mingled emotions of awe and astonishment; be zealous and enthusiastic in his religious belief and practice, if he is not bordering upon religious enthusiasm and extravagance; and, with the addition of large cautious. will be afraid of ghosts, of staying in houses said to be haunted, &c.; may even fancy that he has seen supernatural appearances, and, with only moderate secret. added, can be easily hoaxed and imposed upon by stories about witchcraft, &c.: with large or very large approbat. lang. event. and imitat. will be even enthusiastic in relating wonderful anecdotes concerning himself and his relations; in narrating hair-breadth escapes, astonishing feats of dexterity, &c. &c.; and will describe even common occurrences as very extraordinary; with large or very large conscien. and benev. and only moderate secret. will place perfect confidence in what is told him, even though it be extravagant; pin his faith upon the sleeve of others; seldom doubt the word of others; and take things for granted without examining them for himself: with large or very large conscien. ideal. compar. and ven. will be likely to fancy that he discovers a striking resemblance

markable, religious conversion, sequent religious impressions which and will have wonderful and ecstatic acter and the works of the Deity, & caus. added to this combination, like adduce wonderful theories to accou ral phenomena, and reason in a ver ner: with large or very large ca will be likely to experience optica that he sees ghosts, spectres, hideo the appearance may be caused by some natural object: with large ideal. imitat. lang. event. and com excel in relating marvellous stories which he will generally augment, the occasion.

Very Large.—One having only moderate secret, will take fo told him, however inconsistent it astonished at almost everything mon, as though something myst will religiously believe in supern positions, the doctrine of ghos signs, the fulfilment of dreams scriptions and combinations of found under large won. espec modified by an increase of

—One having *full* won. will have a mind open
ction, and possess sufficient credulity in what
ıted to his mind, to give it an examination, yet
ɔe satisfied without considerable proof; will re-
good degree of evidence in order to produce
onviction, yet will rest satisfied with less evi-
both in degree and amount, than he would if
d of smaller won. and will not so thoroughly
the evidence presented to his mind; with only
s. will frequently advance insufficient reasons
ɔelief, and believe without fully understanding
unds of his belief: with the religious organs
y full, large, or very large, may possess much
s faith, and unhesitatingly believe in the truth
lation, in special, divine providences, &c., and
quite zealous as a Christian: with large or very
us. and compar. on the first presentation of a
may believe upon insufficient data, yet will
rds more closely examine *why* and *wherefore* he
as he does, investigate the proof upon which
f is founded, and reject that which will not
ıe test of close investigation: with large or very
eal. will feast his fancy, and revel in such fairy
the Arabian Nights' Entertainments, in the
of Sir Walter Scott, and in fictitious works gen-
find it difficult to divest himself of a partial be-
them, and be liable to be injured, not only by
g works of this class, but, also, in the revellings
wn fancy.

lescriptions and combinations under *large* won.
reduction of the influence of won. will apply to
ı. as will also those under *moderate* won. when
e *reversed*.

ERATE.—One having *moderate* won. cannot yield
ssent to things which are a little extraordinary
countable, unless they are supported by evidence
is quite satisfactory, both in kind and amount,
l have many doubts as to the truth of what he
One having moderate won. with large or very
us. and compar. will be hard to be convinced of
h of that for which a satisfactory reason, or full
tion, cannot be rendered; can be readily con-
by *appeals* made to his *understanding*; and, with

bination, will not be likely to bene
of great names, nor admit the corr
or customs upon the ground that t
established; nor make "*ipse dixits*"
with large or very large conscien.
believe in the existence of a God, i
and interposition, and guidance of a
vidence, in a future state of existe
and the doctrines of Christianity,
feelings will harmonize with these
disconnected with religion, will beli
can be consistently explainnd, but
doctrines taught by religion, as artic
but, with only moderate conscien
sooner believe the doctrines of rel
he can see them proved, than he
trines; be naturally skeptical, if n
religious creed: trouble himself lit
this kind; and consider zeal in rel
&c.; with only moderate secret. an
adhes. benev. and conscien. will im
is told him by a tried *friend*, and p
dence in the integrity and honesty
yet not believe reports of common
doctrines or statements which seem
will put no confidence in signs, dre
appearances, and will even ridicule

gard to almost *every* thing new or uncommon; receive facts and truths into his mind chiefly the door of his other faculties. One having n. with large or very large caus. must know at principles of reason, or of *cause and effect*, ngs are to be explained, of the truth of which be convinced; will scrutenize closely every the argument, and be convinced only by an ming *mass* of evidence; and even then, for a e, his mind will refuse its full assent: with very large individ. will wish to possess some vidence upon which to rest his belief; and, perceptive faculties strong, to *see* before he can with large or very large self-e. and moral and organs, if religiously educated, may, perhaps, Revelation, and the fundamental doctrines of ity, yet will often have his doubts as to the truth matters; will have religious views peculiar to put no more confidence in what he is taught by instructors, than he does in what he is taught by n; and have a religious creed of his own, espe- ts details: with only moderate or small conscien. will have no door to his mind for the reception and religious truths; doubt the truth of Reve- eject the doctrines of Christianity; and be inclined to skepticism, fatalism, and deism, if sm, &c.

scriptions and combinations under won. mode- generally apply to won. small, after a diminu- ie influence of won.

SMALL.—One having won. *very small*, will ost everything, and fully believe scarcely any ill even doubt the evidence of his own senses, most unwilling to say that he positively *knows* , and much less anything pertaining to religion,

ION.—Won. is located on the two sides of ven. imitat. and hope. It runs lengthwise in the of the *coronal sutures*, and lies nearly under ery large imitat. throws it as far back as the the head.

function of which is to inspire
beautiful and the exquisite—a f
the elegant, and the tasteful, w
we compare man with the lo
civilized man with the savage, c
of a city with the common po
Were it not for its influence, n
higher relish for the exquisite,
ful, and the sublime, than for
homely, and the vulgar.

Although poetry is one forn
manifests itself, yet it is by no
fined to a relish for the inspiratio
essential to the poet, it takes a
the delight we take in viewing
quisite painting, a splendid tem
production of art. It causes an
rapture experienced in beholdin
the rugged cliff, the bold pro
mountain.

Ideality gives elevation, and
mind; inspires man with a lov
finement, and assists him in for
did conceptions and undertaki
ness large, it often manifests
splendor in apparel, equipage
grounds, and is an important e

ature; of poetry and of eloquence; and will relish very thing fanciful and exquisite wherever it is to be und.

One having ideal. large, with color, form, and size rge, will gaze, with intense delight, upon a splendid id well proportioned painting, and be able to appreci- e its merit; and, with form and local. large or very rge, upon a beautiful landscape, cascade, flower, &c.: ith lang. and compar. large or very large, will employ any metaphors, hyperboles, and other figures of speech; ill express himself in a glowing and elevated style, id, with a full-sized and an active brain, have the natu- l talents for becoming quite eloquent in the expression his thoughts and feelings: with hope large or very rge, will have high flights of fancy, delight to indulge the revelings of his imagination, and be enraptured ith his own contemplations; yet, if concent. is only oderate, his flights will be vivid and intense, but not ng sustained, and he must dash them off at the mo- ent, or they will vanish: with self-e. and compar. rge, will not often allow an uncouth or a low expres- on to escape his lips, but will be disgusted with vul- arity; with only a moderate sized head, and only full aus. and compar. will manifest more of refinement than olidity; of sound than sense; of rhetoric than logic; f sickly delicacy than vigorous intellect; of finely urned periods than important ideas; and overload his tyle with figurative expressions: with combat. and de- truct. large or very large, throw invective into the form f poetry; with large or very large individ event. and ang. may make a good speaker and writer, and a popu- ar lecturer, yet will be indebted for these qualities more o his *manner* than to his matter—to his *style* than to his *deas;* may please the fancy, and communicate many acts, yet will not reason closely or clearly: with amat. nd adhes. large or very large, will take a special inter- st in sentimental poetry which breathes much of the assion of love, and fires the fancy, and in romantic and ramatic composition: with mirth large, will relish hu- morous poetry: with ven. and conscien. large, devotion- l and religious poetry: with the reflective faculties arge or very large, will despise light and trashy poetry, r even that which, though beautiful in expression, is

far more attention to the arrange
than to the expression, &c.

VERY LARGE.—One having i
sess a rich and glowing fancy,
accompanied with a kind of rap
rather, ecstasy; be disgusted
monplace or imperfect; be ex
and fiction; an enthusiastic a
and revel with ecstacy in the re

One having very large idea
and compar. and full lang. ca
order, which will breathe forth
friendship; and will consider
friendship so very low, and its
to make him dissatisfied with
able to find few minds of kind
with his own; will long for
will be pure and perfect, and
alloy; and mourn deeply over
man nature: with large percep
large reflective organs, and fu
accompanied with an active a
be possessed of a deep fund of
in a style, rich, but not gaudy,
not low or commonplace, spl
will be admired for his talents

The manifestations and descriptions under ideal. large, modified by an increase of the qualities imparted by it, will apply to ideal. very large.

FULL.—One having ideal. *full*, will possess considerable refinement of feeling, and some poetic fancy, yet they will be exercised only in a subordinate degree; will be fond of poetry and the fine arts, yet not by any means devoted to them; may relish poetry for its sentiment or its argument, or the love it describes, the history or philosophy it embodies, &c. more than for its glowing imagination or vivid fancy.

One having ideal. full, with large or very large perceptive and reasoning faculties, will confine his attention chiefly to matters of fact, and to the investigation of first principles, without reference to the splendor or the drapery of style; express his thought in a straight-forward, plain, and forcible manner, with less reference to elegance and finish of style than to the facts and arguments; prefer those speakers who do the same, and possess much more of the eloquence of *thought* than of diction; prefer plainness and utility to beauty and ornament; and seem, at times, to possess less taste, and refinement, and delicacy of feeling, than is commendable.

MODERATE.—One having ideal. *moderate*, will seldom experience the glow and elevation of feeling which ideal. imparts, nor manifest a great share of refinement of feeling, nor express himself with elegance and taste; will regard poetry, belleslettres, the fine arts, polite literature, works of imagination, painting, sculpture, &c. with less enthusiasm, and prefer plainness to ornament, and be rather plain and awkward, than polished and refined, in his manners, dress, &c. and, with self-e. moderate, take up with inferior articles.

The combinations and descriptions under ideal. large, *reversed*, will convey to the mind of the reader a correct idea of the additional descriptions and combinations of moderate or small ideal.

SMALL.—One having ideal. *small*, will be coarse and vulgar in his manner of expression; have but poor ideas of taste, of propriety, and beauty, and little relish for poetry or oratory, or fine writing, and be but a miserable judge of any thing of the kind; will be coarse and

uncouth in his manners, and very awkward, plain, and commonplace in every thing he says or does.

The combinations and descriptions under ideal. full, and, also, those under ideal. large and very large, reversed, will apply to ideal. small.

VERY SMALL.—One having ideal. *very small*, will be nearly destitute of the feelings and manifestations described as pertaining to this faculty.

LOCATION.—Ideal. is located upon the *sides* of the head, upwards and backwards of construct. beneath the temporal ridge, and near its union with the parietal bone, and nearly in a line with compar. caus. and mirth. When large or very large, the sides of the head are widened and heightened, but when it is small, they are narrow and depressed.

20. MIRTHFULNESS.

That faculty of the mind which looks at things through a ludicrous medium, and thus forms humorous ideas and conceptions—a quick and lively perception of the ridiculous and the absurd—facetiousness, pleasantry, humor, wit, fun.

That certain conceptions, ideas, opinions and occurrences in life, are in themselves absurd and ridiculous, is a position that will readily be admitted This being the case, it naturally follows, that the mind should be possessed of some primary power or faculty, the office of which is to detect such absurdities, and expose their ridiculousness; and this office is performed by the faculty of mirthfulness.

The existence of such a faculty as mirth, is rendered still more evident from a consideration of that general tendency of the human mind to make sport, to jest, joke and seek for something that will raise a laugh: and, also, from the utility of such a faculty: which may be inferred from the fact, that indulgence in laughter, merriment, lively conversation, hilarity and rational amusements, by promoting respiration, digestion, appetite and the circulation of the fluids, contributes greatly to health and bodily vigor, and, likewise, by imparting buoyancy and elasticity to the spirits, greatly augments the power and activity of the mind. The old adage,

laugh and be fat," though quaint, accords both with ıe philosophy of human nature, and the experience of ıankind, and, moreover, with man's phrenological developments. If, then, according to the vulgar notion, every sigh drives a nail into our coffin," this argument shows, that "every laugh should draw one out."

Religionists often consider the exercise of this faculty s wrong, nay, as wicked; but the mere fact of its existence sanctions its exercise, and even makes its proıer exercise a *virtue*.

Large.—One having mirth. *large*, has a quick and ively perception of the ludicrous, and a strong propenıity to turn singular remarks and incidents into ridicule, ınd to make sport in various ways; laughs heartily at ıny thing humorous or funny, and enjoys it with a keen relish.

One having mirth. large, with large compar. destruct. and combat. and caus. full or large, will mingle the sarcastic, the pungent and the bitter, with the purely humorous; and, with compar. very large, hold the object of his displeasure up to ridicule by comparing him to some most disagreeable or even loathsome object; and be pre-eminent for his dry, terse, witty and appropriate comparisons: with large or very large secret. and imitat. will have a happy faculty of saying a witty thing in a peculiarly witty and laughable manner, and with large lang. compar. and event. added, can work up the feelings of the hearer by a most agreeable suspense, and mingle so much of the cunning and the sly in his manner of expression, that his humorous effusions will take admirably and create a large amount of real sport; will be able to make fun of others without their seeing it, and to keep those in whose company he is, in a roar of laughter, and yet appear perfectly sober himself; to employ insinuations and the double-entendre with effect; to hoax, and quiz, and play his cunning pranks upon those around him: with compar large, approbat. very large, and caus. only full, may say witty things, but will generally spoil them by laughing at them himself: with large or very large adhes. approbat. benev. hope. ideal. imitat. event. lang. and compar. will make a social obliging, cheerful, companionable and pleasant friend, who will be full of good cheer, humorous anec-

dote and entertaining conversation: with large or very large ideal. will express his mirthful effusions in a peculiarly refined and delicate manner, and with secret. large, can say even a vulgar thing without giving offence: with secret. and imitat. moderate or small, will have a fund of ludicrous *ideas*, and a ready conception of the truly ridiculous, but will generally fail to give them so ludicrous an expression as to make others laugh: will relish a joke, yet spoil his own jokes, and those of others which he attempts to relate, by his defective manner of expressing them; but, with imitat. large or very large, even though secret. is only moderate, will be able to express himself in so blunt, and dry, and eccentric, and even comic a manner, as to cause a burst of laughter: with lang. large, and compar. very large, will be a ready punster; have a happy talent of reasoning by the *reductio ad absurdum*, or by carrying out and applying the arguments of his opponents in such a manner as to make them appear supremely ridiculous: with hope large or very large, will be both cheerful and witty, and mingle a high flow of spirits with a happy talent for humor; but, with hope only moderate or small, even when borne down with melancholy, may say many witty things: with approbat. and cautious. very large, and self-e. small, except among his familiar acquaintances, will have too little self-confidence to venture a joke, or will show so much fear in his manner of expressing it as to spoil it: with ven. and conscien. large or very large, will be frequently annoyed by the intrusion of ludicrous thoughts, even upon solemn occasions; feel guilty upon this account, and endeavor to banish them from his mind, yet, in spite of all his efforts, they will frequently arise: with compar. and caus. large or very large, like Franklin, will express important ideas, containing a great amount of practical sense, in a witty manner, and embody many moral lessons and much practical philosophy in his mirthful effusions; and whenever he attempts to joke, will be dry, sententious, pithy and always in point, &c. "Poor Richard's Almanac" furnishes an admirable illustration of the combined manifestation of very large caus. compar. and mirth.; which combination is most strikingly exhibited in all the busts of Dr. Franklin.

VERY LARGE.—One having *very large* mirth. will look at almost every thing, as it were, in a ludicrous light; manufacture fun out of almost every passing incident; find it difficult to restrain that strong current of humorous emotions which sweeps through his mind, and which will be likely to burst forth, both upon proper and improper occasions; and be unable to express himself without a strong mixture of facetiousness with sober thought, and often carry his jokes too far.

The descriptions and the manifestations of mirth. large, modified by an increase of the power and the influence of mirth. will apply to mirth. very large.

FULL.—One having mirth. *full*, may have a good share of humorous feeling, and enjoy the mirthful effusions of others, yet, without the aid of other faculties, will not himself be remarkably quick to turn a joke: with large or very large destruct. combat. and compar. will be cogent and biting in his attempts at wit, yet his wit will sting more than it will tickle, and be too harsh, and severe, and personal to please, and, consequently, will often give offence; will, perhaps, frequently indulge his *teasing* and *pestering* propensity, yet his mirthful effusion will not be characterized so much by pure humor, as by satire and railery; may be eminent for his sarcastic and appropriate, if not ironical *comparisons*, yet the whole point and ludicrousness of his jokes will turn upon the aptness of the comparison: with hope very large, may have a large share of glee and hilarity, a cheerful, lively disposition, and a sprightly mind; enjoy a fine flow of spirits, and be exceedingly fond of amusements, yet the pure "attic salt" will not highly season his mirthful effusions: with the assistance of other faculties, particularly of imitat. lang. secret. hope and compar. may express what ludicrous ideas he has in so laughable a manner, act them out so naturally, and accompany them with so much quaintness, as to create a great deal of sport, and pass for a real wit, yet he will owe more of this celebrity to his manner of *communicating* his witticism, than to the witticisms themselves, or to the faculty of mirth; but, with secret. self-e. lang. individ. and event. only moderate or full, will be unable to give half the jest to his mirthful *expressions* which is contained in his *ideas*, and thus be

generally considered as comparatively destitute of the faculty.

MODERATE.—One having mirth. *moderate*, will generally look at things through the sober medium of fact; seldom succeed well in his attempts at wit; generally think of his jokes too late to make them; and be more sober than jovial. One having mirth. moderate, with compar. combat. and destruct. large, may be sarcastic, yet his jests will be too unkind and harsh to please; be more biting than humorous, and often give offence: with approbat. combat. and destruct. large, will be unable to take a joke in good part, and, when rallied, frequently become angry: with self-e. and caus. only moderate or full, approbat. large or very large, and secret. large, will frequently labor under the false impression that he is the object of ridicule when he is not; will be quite too jealous upon this point, and easily offended by jokes, especially if they bear upon facts, &c.

SMALL.—One having mirth. *small*, will be likely to consider wit as either impertinent or silly; will rather lack sprightliness and vivacity in conversation and appearance; be slow to take a joke, or to appreciate a witticism, and slower still to make or turn one: with ven. and conscien. large or very large, and hope only moderate, will seldom smile, and probably think it wicked to do so; with approbat. and adhes. large or very large, will be extremely alive to the lashes of ridicule, and the finger of scorn, and greatly tormented by them; and be completely confused and routed, when the battery of this organ is opened upon him.

VERY SMALL.—One with this organ *very small*, will never, in any perceptible degree, manifest the functions exercised by this faculty.

LOCATION.—Mirth. is located beneath the temporal ridge, externally from caus. but a little lower, and nearly in the range of compar. caus. and ideal.

21. IMITATION.

Ability to represent, copy, describe, and do what we see done—the power of imitation and copying in general.

Man is emphatically a creature of imitation. In performing nearly all the actions of his life, the power of

imitation is more or less important, and a want of it exhibits an essential deficiency of character. In learning to speak or write either a foreign language, or our vernacular tongue, the faculty of language furnishes us with *words;* but it is imitation alone which enables us so to enunciate them as to make ourselves understood.

The skill of the mechanic depends, in a very great degree, upon the extent of his imitative powers; and the gesticulations of the orator, by means of which he often expresses more feeling, and makes a stronger impression, than words could possibly convey, are the promptings of this faculty.

LARGE.—One having imitat. *large*, will find it easy and natural for him to copy and represent, and possess both the ability and the disposition successfully to exercise this faculty, either in his gesticulation, his manner of description, his talent for drawing and writing, his desire to adopt the manners of others, or in almost anything else demanded by his circumstances in life, and his other faculties.

One having imitat. large, with construct. and the perceptive organs also large or very large, will manifest his imitative power in making after a pattern, in drawing, engraving, writing a copy-hand, &c.: with secret. ideal. and lang. only moderate, cannot *mimic*, or describe, nor act out anything well; but, with secret. full or large, and ideal. individ. event. lang. and compar. large or very large, has a happy talent for description; can relate anecdotes to admiration, a fund of which he will have always at command, so that he can always tell one story to match another; can represent things which he wishes to describe, in so clear a manner, and act them out so naturally, that the hearer will seem to *see* just what the speaker wishes to convey; by the earnestness of his manner, his attitudes, gestures, the expression of his countenance, the apparent pathos of his feelings, &c., will make a far deeper impression than language alone could produce, and be able to heighten the effect by the addition of elegant, and even eloquent delivery: with form, size, construct. and ideal. large, will be capable of becoming an excellent penman: with self-e. full, and ideal. individ. and lang. large, can readily adopt the manners and customs of those with

whom he associates; talk and act as others do; and make himself easy and acceptable in almost any society in which he may be placed, &c.

VERY LARGE.—One having imitat. *very large*, has a remarkable talent for imitating almost every thing he undertakes to imitate: with large secret. can conceal his real feelings, while he appears to feel what he does not: with large mirth. and moderate or small ven. and conscien. will have a propensity to ridicule religion by imitating the peculiarities of its professors: with large adhes. can assume the manners of a friend: with large or very large combat. destruct. self-e. and ideal. can mimic and portray the several passions of haughtiness, of indignation, of revenge, of anger, contempt, &c.: with any of the other selfish organs large or very large, can imitate the several passions exercised by those faculties: with large or very large event. will notice all the actions and peculiarities of others, and be able to mimic them perfectly; with large ideal. added, imagine and represent the action appropriate to any given sentiment, and express it to admiration; and, with large or very large lang. and event. added, can carry on a dialogue in several voices, and adapt the expression of his countenance to the feelings represented: can imitate the accents and brogue of the Englishman, the Scotchman, the Irishman, the Frenchman, &c., and even imitate the forms of expression adopted by these different countrymen; easily learn both to read and to speak foreign languages: with large or very large ideal. mirth. individ. event. lang. compar. and adhes. and full or large secret. and combat. is capable of becoming a first rate mimic and play-actor, and will have a predominant passion, and a remarkable talent, for the stage, and find it extremely difficult to avoid imitating the actions, conversation, style, &c. of others.

FULL.—One having imitat. *full*, will manifest this faculty only in a subordinate degree, which will seldom amount to mimicry; still, its influence upon the whole character will be considerable, and may be inferred from the descriptions and combinations of imitat. large, by diminishing the influence of imitat.

MODERATE.—One having imitat. *moderate* will possess this power in only an inferior degree, and experi-

ence some difficulty in copying and describing; fail to impart a natural expression and accuracy to his attempts at copying, and, with self-e. caus. and compar. large or very large, will disdain to copy others; prefer to strike out, and pursue, a path of his own; fail to adapt himself to the customs of the society with which he is not familiar; and will be original, if not eccentric, in his manner of thinking and acting: with secret. only moderate or small, can never *seem* to feel otherwise than he really does.

Other combinations and descriptions may be inferred from those under large and very large imitat. *reversed.*

SMALL.—One having imitat. *small*, will have but little ability to imitate or copy, and none to mimic; fail in his attempts to describe or represent, and will almost spoil a story by attempting, in relating it, to act out the several parts; will not be at all natural in his gestures, and experience great inconvenience from the deficiency of this faculty.

The combinations and descriptions under imitat. moderate, the influence of imitat. being still farther diminished, and also the descriptions and combinations under imitat. large or very large, *reversed*, or negatived, will generally apply to imitat. small.

VERY SMALL.—One in whom imitat. is *very small*, will manifest none of the power in question, and be utterly unable to imitate or copy.

LOCATION.—Imitat. is located upon the two sides of benev. When large, it extends nearly as far back as the organ of benev. and the coronal sutures, and causes a protuberance, especially when marvel. is small, which runs downward from benev. and towards ideal. and construct.

ORDER II. Intellectual Faculties.

GENUS I.—EXTERNAL SENSES.

By means of the five senses man and animals are brought into connection with the external world. They are Feeling, Taste, Smell, Hearing and Sight.

function of which is to inspire
beautiful and the exquisite—a fo
the elegant, and the tasteful, wi
we compare man with the low
civilized man with the savage, o
of a city with the common pop
Were it not for its influence, m
higher relish for the exquisite, t
ful, and the sublime, than for t
homely, and the vulgar.

Although poetry is one form
manifests itself, yet it is by no
fined to a relish for the inspiration
essential to the poet, it takes a
the delight we take in viewing
quisite painting, a splendid tem
production of art. It causes an
rapture experienced in beholding
the rugged cliff, the bold pro
mountain.

Ideality gives elevation, and
mind; inspires man with a lov
finement, and assists him in for
did conceptions and undertaki
ness large, it often manifests
splendor in apparel, equipag
grounds, and is an important

refracts them from its density and lenticular shape, being brought towards the perpendicular by this body, they pass on towards the retina through the vitreous humor, which being less dense, preserves the refraction produced by the crystalline; the rays now being concentrated strike at a point on the retina, from thence the object is transmitted to the brain through the medium of the optic nerve.

MOTION.

The existence of a mental faculty, the exclusive office of which is to superintend and direct the action of the muscles, has not yet been demonstrated, but is considered as quite probable.

GENUS II.—*Intellectual faculties which take cognizance of the existence of external objects and their physical qualities.*

22. INDIVIDUALITY.

Power of noticing single objects as separate existences, and of considering each as a distinct identity and individuality—desire to see and know, and to examine objects—curiosity to see things—power of observation.

The material world is composed of single objects, arranged and combined into one grand whole; but without a faculty whose function it is to *individualize* these objects, and take cognizance of them one by one as distinct and separate existences and entities, mankind would perceive them only as a confused and indistinct mass, and be unable to distinguish one single thing from another. It is doubtful, indeed, whether, without such a faculty, we could form clear notions, or distinct ideas, upon any subject.

This faculty gives the desire, accompanied with the ability, to become acquainted with objects as mere existences, without reference to their qualities, such as form, size, color, weight, &c., or to their modes of action; and, inasmuch as it leads to observation, it becomes an important element in a literary taste and talent.

LARGE.—One having individ. *large*, has a great curiosity to see and examine whatever comes within the range of his observation; is deeply interested in the

mere examination of individual objects, aside from their causes, uses, relations, and conditions; is quick to see what is passing around him, and allows few things that come within the range of his vision, to escape his observation; is a close and practical observer of men and things; and, by associating his thoughts and arguments with some visible object, and by thus giving them a distinct identity and individuality, imparts to them a peculiar clearness and definiteness, and seeming tangibility.

One having individ. large, with event. also large or very large, will not only be quick to see what is passing around him, but, also, have an excellent memory of what he has seen; with large or very large compar. added, will not only have the ability of comparing things together, and noting wherein they resemble, or wherein they differ from each other, but will also take great delight in this exercise; with good advantages, will possess a rich fund of general and particular knowledge; a ready command of facts, and a great fondness for reading and study, and have the requisite talent and disposition to become a superior natural scholar; yet, to become a *finished* scholar, he must also possess form, local. ideal. and caus. large or very large: with large caus. will first notice things in their individual capacity, and then investigate their relations of cause and effect, their design and utility, and the effects they are capable of producing; or, in other words, will be a close observer of things, and, also, strongly inclined to philosophize upon them; and, with the reasoning organs very large, will observe closely, yet reason more than observe; have excellent ideas, and also impart to them a clearness and tangibility that will render them easy to be understood, and thus greatly add to their power; and, with the addition of large form, will be an enthusiastic and a successful investigator of human nature, and generally form correct opinions of the character and talents of men by their physiognomy, conversation, deportment, &c. and can successfully apply himself both to details and general principles: with ideal. large or very large, will regard objects as clothed with peculiar splendor, natural beauty, high perfection, &c.

VERY LARGE.—One having individ. *very large*, will possess an unconquerable desire to see, *see*, SEE—what

ever it is possible for him to see; before he is aware of it, will take up things and look at them, even when propriety would require him to leave them untouched; have a prying curiosity to become acquainted with things as mere existences; can hardly rest satisfied without thoroughly exploring and surveying every thing within the reach of his observation; is a real *looker*, and even given to gazing, or, perhaps, to staring: with caus. only full, looks much more than thinks, and is so much devoted to the examination of objects, that his power of abstract thought is thereby weakened, or, at least, frequently interrupted by the operation of this faculty; finds it difficult to confine his attention to abstract contemplations, because it is so frequently arrested by physical *objects;* will be given to personification, and, with compar. large, to metaphor, simile, &c, and be apt to consider mere abstract ideas or notions, such as virtue, vice, justice, reason, &c., as personal identities; may readily learn *things*, but will not possess an unusual share of depth of intellect, &c.

The additional manifestations and combinations of individ. very large, may be inferred from those described under individ large, the compar. of the reader being allowed to supply the *increased* influence of individ.

Full.—One having individ *full*, with the reasoning organs large or very large, will reason much more than observe, think more than look, and examine objects chiefly as connected with their causes, relations, effects, qualities, uses, &c.: with moderate event. will be liable to forget things, and have but an indifferent memory of facts; will manifest some curiosity to examine objects, and see whatever comes in his way, yet not be at much pains merely to gratify his looking propensity, and will not be distinguished, either for his observing powers, or for the want of them.

Moderate.—One having *moderate* individ. will be somewhat deficient in his powers of observation: have rather indistinct ideas of things, and describe them rather in a summary and general, than in a particular manner, and, with the reasoning organs large or very large, be much more engrossed with general principles than with their details, and more interested in investigating the *causes*, *reasons*, and *relations* of things, than with their *physical* qualities.

SMALL.—One having individ. *small*, will fail to observe what is passing around him; take little interest in the mere examination of objects; have little of that prying curiosity to see and handle things, which is imparted by large individ.; often have but indistinct notions of objects which he has seen; fail to identify particular things, be vague in his descriptions of them, and find attention to details and the minutiæ of business, unpleasant, and not suited to the character of his intellect.

The descriptions and combinations mentioned under individ. large, *reversed*, or read with a negative added to them, will apply to individ small.

VERY SMALL.—One having *very small* individ. will regard things, as it were, in a mass; see nothing which is not forced upon his attention; seldom regard objects in their individual capacity, and, with marvel. small, may be led to doubt even his own personal identity.

LOCATION.—Individ. is *located* at the root of the nose, and when large, it separates the eyebrows from each other, and, causes them, as they approach the nose, to arch; but, when small, the eyebrows nearly meet, and are nearly horizontal.

The organ of individ. is generally much larger in children than in adults; which goes far to show, that it is highly useful in the process of forming ideas; indeed, aided by compar. whose office it is to compare things together, and by event. which remembers what is observed and compared, (and both of which are found highly developed in children,) it constitutes the great medium of intellectual converse with the material world, and assists us in treasuring up most of the knowledge which we acquire.

23. FORM.

That mental power which takes cognizance of the shape or configuration of objects, and recollects them.

That no material object can exist without possessing the property of *form* or *shape*, is a self-evident proposition; and without some mental power the function of which is to convey to the individual a distinct idea of the forms of different objects, no such idea could possi-

bly enter the mind, any more than could the idea of the color of an object with an organ of vision and a faculty of color, or that of a savor or an odor without the faculty of taste or of smell. To the perfection of the human mind, then, some faculty whose office it is to take cognizance of the various forms of objects, becomes absolutely necessary.

LARGE.—One having form *large*, finds it easy to observe and retain forms; readily catches the distinct appearance of things, and recollects them for a long time; generally attributes certain shapes to particular things which he hears described, and even to immaterial objects, &c.

One having form large, with individ. large, both *notices*, and *recollects* the faces and countenances of those whom he sees, and thus is enabled to know a great many persons: with individ. only moderate, does not notice the shape or the physiognomy of persons with sufficient accuracy to obtain a clear idea of their appearance, but, when his attention is once arrested by any thing special, and he has obtained a distinct impression of its looks, he seldom forgets it: with individ. and local. large or very large, when he sees a person a second time, will generally be able to identify and locate him, though he may be unable to call his name, and, with event. large, will not only recollect that he has seen him before, but often, where he has seen him, and also many incidents which transpired at the time, and yet may feel mortified that he cannot call him by name: with imitat. very large, will be able to copy from memory: with large or very large individ. size, local. order, and compar. will have all the talent requisite for becoming a good naturalist, botanist, and chymist, and, with ideal. also large or very large, will experience the greatest delight in the pursuit of these branches of science: with construct. size, and imitat. large or very large, will be able to give the proper *shape* to the articles he may make, &c.: with size large, can read writing that is indistinct, and, with individ. also large, easily learn to read correctly, and seldom miscal a word.

To the mechanic, the artist, the naturalist, the anatomist, the botanist, and all those in public life who have to transact business with many individuals, a large de-

nise individuals even by a partial
seeing them at a distance, &c.;
family resemblances, and also dete
looks of persons and things; freq
the name of a person by remembe
upon paper; can readily detect
and, with lang. large, easily learn t
see things that are very minute
great distance, and, with size and i
large, can read very fast and very
distance which would enable ordin
hardly to perceive that there wer
or very large local. will be able to
alogy, geology, anatomy, and all
with remarkable ease and success,

The additional descriptions and
form large, modified by an increa
parted by form, will apply to form

Full.—One having form *full*, af
ual several times, and becoming so
his looks, will be able to recollect
appearance, yet cannot be conside
this power; will have a respecta
and countenances, yet a long inte
perhaps, nearly obliterate, his rec
pecially of those with whom he is

erate, will have but an indifferent memory of such things, partly because he will fail to notice them so particularly as to obtain a *clear* and *fixed* impression of their shape, appearance, &c. and partly because his memory of those which he does observe, is not remarkably tenacious.

MODERATE.—One having *moderate* form, retains only an indistinct and confused memory of persons, animals, and different objects, and must see them several times in order to know them again, especially after a considerable lapse of time; is often quite uncertain whether he has, or has not, seen individuals whom he meets; is capable of making but moderate progress in the study of the natural sciences; cannot clearly distinguish forms at a distance, nor certainly identify a person or an object until he is near it, or has a full view of it; will make many mistakes in reading; find it difficult to read hand-writing, especially if it is not very plain, &c.

The additional manifestatious and combinations of form moderate, may be inferred from a negative of those under form large.

SMALL, OR VERY SMALL.—One having form *small* or *very small*, will be exceedingly troubled by forgetfulness of persons; may meet an individual one day, and even converse with him, and not recognise him at a subsequent meeting, even though it may be very soon after: with approbat. large, will feel mortified on account of this deficiency, and endeavor to notice and recollect shapes, yet his efforts will be unavailing; in reading, will miscal many words, especially if the print is fine or indistinct, and hardly be able to decipher hand-writings: with individ. large, will *see* those whom he chances to meet, but will seldom notice the expression of their countenance, appearance, &c., and, therefore, not often recollect them; but, with individ. small, neither sees nor notices those whom he meets; so that, even those with whom he is quite intimate, are sometimes not recognised by him.

The descriptions and combinations under form moderate, modified by a diminution of the power of form, and also those under form large and very large, *reversed*, will apply to form small or very small.

and proportion—ability to judg
height, depth, distance, &c.

Since no material object can exi
space, it necessarily follows, that *n*
natural property of matter: and
that the human mind would be d
possessed of a distinct faculty th
which is to distinguish this propert
out such a faculty, man could not
ence between a mountain and a m
rill, an ocean and a fountain.

That the faculty of form cannot
attributed to size, is clearly shown
exists no proportion between the *s*
its *magnitude* or *bulk*. The con
things, may be the same, but their
Nature would be at fault, therefor
man with a separate faculty adap
of each of these properties of ma

Again, the place, position, weig
are conditions or properties each
faculty of the mind to judge of it

LARGE.—One having size *large*
very correctly of the height, len
centre, magnitude, &c. of object
considerable accuracy, whether

One having size large, with form and construct. large, will have a very correct, mechanical eye, by which he will be often guided, instead of by measuring-instruments; with imitat. and local. added, can draw by the eye mathematical and other figures with great accuracy; decide correctly upon the qualities of proportion and magnitude, and impart these qualities to his drawings and mechanical operations; and, with weight added, is naturally a first-rate marksman, and will need comparatively but little practice to make himself quite expert with fire-arms, &c.

VERY LARGE.—One having size *very large*, will possess the powers described under the head of size large, in an extraordinary degree—be able to form his judgment of the magnitude, distance, &c. of objects with surprising accuracy, and, as it were, by intuition; seldom need to employ instruments to measure with, because he will be able to measure so accurately by the eye, and calculate size correctly where no instrument can be employed; seemingly without an effort, will be able to detect even a slight deviation from a horizontal, a perpendicular, or a rectangular position, and be greatly annoyed by it; and not only perform all those functions described under size large, but execute them with astonishing accuracy and facility.

The combinations under size large, will hold good when applied to size very large, except that the *degree* of the power of the organ, must be much increased.

FULL.—One having size *full*, will possess a respectable share of the power described under size large, yet will not be distinguished for this talent; will manifest a deficiency of this faculty only when he is called upon to measure either long distances, or short ones with considerable precision; and possess a sufficient share of this power for all ordinary, practical purposes.

MODERATE.—One having *moderate* size, will be able, by practice, to measure short distances by the eye, especially in those things with which he is acquainted, yet will not be at all distinguished for his accuracy in doing it; find considerable difficulty in comparing different magnitudes, and will have but an indifferent, mechanical eye.

will apply to size small.

VERY SMALL.—One having size v
extremely inadequate ideas of prop
indeed, of size generally, and hard
meaning of the term.

LOCATION.—Size is located at the
tion of the eyebrows, and develop
sides of the root of the nose. When
the internal portion of the eyebrow t
over the internal portion of the eye n
when moderate or small, it is nearly
the inner corner of the eye to th
By inserting the thumb into the a
arch of the eye and the nose, when
or very large, and weight only mo
ance will easily be observed, in shap
bling a bean.

25. WEIGHT.

Intuitive perception and application
specific gravity—ability to judge o
ance of bodies, and of equilibrium
tre of gravity, &c.

The whole physical world (inclu
is under the influence of the laws
tation. By their all-pervading in

various particles of matter which compose the universe, could never have been held together for a moment, but must have been promiscuously scattered and afloat throughout the illimitable tracts of immensity. But for the operation of these laws, the earth would still be "without form and void," and no animate or inanimate thing would have existence.

The faculty of weight has to do, mainly, with those principles which relate to the specific gravity of bodies, in judging of the consistency, density, softness, hardness, lightness, and heaviness or resistance of bodies—qualities which cannot be decided upon by the mere sense of feeling or touch.

LARGE.—One having weight *large*, will seldom lose his balance, even in difficult positions, and the instant he has lost the centre of gravity, be warned by this faculty, and directed to the muscular effort requisite to regain it; seldom slip or fall; readily adapt himself to the laws of specific gravity generally, and apply them to the accomplishment of his designs; can sling a stone, pitch a quoit, &c., very near the mark; will naturally and intuitively understand the laws of momentum, statics, and resistance; if much accustomed to riding on horseback, can be thrown only with great difficulty; will easily learn to skate, and take great delight in the exercise, and seldom fall upon the ice; with great ease, can balance things which those with weight small, cannot, and perform other feats of a similar nature with apparent ease and intuition; will walk upon a pole or a spar stretched across a stream, the frame of a building, a fence, &c., without falling, or fearing to fall, especially f self-e. is large; and, with construct. form, and caus. arge or very large, will intuitively understand the power and the principles of machinery, and skilfully apply them to effect mechanical operations: is capable of becoming a good machinist, and, with large or very large size, individ. local. and num. added, a first rate engineer, or superintendent of machinery; can, at once, comprehend and apply the principles of hydraulics, hydrostatics, pneumatics, &c., and judge of powers and projectile forces with uncommon facility and accuracy.

VERY LARGE.—One having *very large* weight, will possess the powers described under weight large, but in

a much higher degreee, so much so as to stand out alone, and excite the astonishment of those who witness his skill:—and all this he will be able to do seemingly by intuition, and without effort.

FULL.—One having weight *full*, will apply the principles of weight, balancing, equilibrium, and resistance, with sufficient facility and correctness to get along with the ordinary business of life, but will not be remarkable for this quality; aided by considerable practice, may possess those powers described under the head of weight large, yet they will be the result of practice more than of *nature*, &c.

MODERATE.—One having weight *moderate*, where only a moderate share of this faculty is required, as in the case of walking, running, &c., may manifest little, if any, deficiency in this respect, yet will not possess those powers described under the head of weight large; will be liable occasionally to lose his balance, to stumble and, perhaps, fall, and to be thrown from a skittish horse; to experience dizziness, especially over running water or from heights; will not be able to throw a quoit, stone or other missile, just high enough, or low enough, just far enough to the right or left, and with exactly momentum enough to hit the mark, &c. One having weight moderate, with large or very large imitat. form, and construct. will be able to use *tools* with great skill, yet will be no *machinist*, and will not readily and intuitively understand the operation and the powers of machinery &c. The probability is, that shooting running or flying game, depends more upon weight than upon any other faculty.

SMALL.—One having *small* weight, will be decisively deficient in those qualities described under weight large and very large; can be easily thrown from his balance or from a horse; frequently stumbles, and, with large or very large cautious. will fear to trust himself where he is liable to fall, because he will feel unsafe, &c.

VERY SMALL.—One having weight *very small*, will be extremely deficient in all those functions which belong to this faculty, and be liable to be thrown to the earth by slight causes.

LOCATION.—Weight is located adjoining to size, and little internally from the middle of the arch of the eye.

26. COLOR.

Ability to perceive and recollect the various colors of objects, to compare them, and judge of the harmony or discord of their different shades when mingled.

The eye perceives the rays of light, and is agreeably or disagreeably affected by their various modifications or colors, but, an ability to conceive the relations of colors, and compare them, to judge of their harmony or discord, and remember their teints, depends upon another faculty of the mind; otherwise, all painters who possess equally good eye-sight, and who have had the same amount of practice, would be equally happy in coloring: but this is by no means the case.

Many persons possessing good eye sight are incapable of distinguishing (except black and white) one color from another.

LARGE.—One having color *large*, will readily notice and remember, and be able to compare, different colors, and even their various shades and teints; will often notice the color of a person's eyes, dress, hair, &c.; manifest uncommon taste and skill in selecting, arranging, comparing, mingling colors, and, as far as a *natural* talent for applying them is concerned, he will excel: with large or very large ideal. will be highly delighted with splendid paintings both as regards their *colors* and the *composition*, or *imagination* and taste displayed in them, and, with large form and imitat. can easily learn to paint, and that with uncommon skill; and, with very large form, size, imitat. and construct. aided by practice, may be an excellent portrait or miniature painter; and, in examining and purchasing articles of dress, furniture, &c. will have a particular reference to their *color*.

VERY LARGE.—One having color *very large*, notices the *color* of objects as soon as he does any other quality, and recollects it as long; is a natural and original colorist, and capable of painting with extraordinary skill and facility: with compar. and ideal. large or very large, is a first rate judge and critic of colors, and has a passionate fondness for employing the pencil or brush; and is highly delighted with rich and lively colors: with caus. only full, and approbat. individ. and ideal. large or very large, will be excessively fond of gayly colored and gau-

dy articles of dress and furniture, and even run i travagance in this respect: with very large for large or very large ideal. construct. imitat. size, and individ. is capable of becoming a portrait pai the first class, and, with event. and compar. also a historical painter; of using the brush with wo effect; and of transfering to canvass both the e tions of his imagination, and real characters.

FULL.—One having color *full*, by considerabl tice, will be able to distinguish colors readily an rately, yet this talent will be the product of a than of nature, or, rather, of nature greatly impr culture; will notice colors that are striking, or t very well or very ill arranged, yet will seldom pa attention to those that are ordinary: with ideal. very large, may display much taste and good ju in mingling and arranging colors, and, with imita be able to learn to paint well, yet the mere *colori* form a less important feature in his production gaze with enthusiasm upon a splendid painting, be more interested in the *imagination* and *taste* di in it, than in the mere *coloring;* but, with ideal. ate, will not be at all partial to pictures or paintin only an indifferent judge of colors.

MODERATE.—One having *moderate* color, will much interest in colors, unless something spec his attention to them, and will seldom notice o lect them; can seldom describe persons by the their eyes, dress, &c.; and can learn to select an colors only with considerable practice and effor ideal. large or very large, though he may be hig lighted with splendid paintings, will generally gratified with some of their other qualities and b than with the mere arrangement of their color distinguish one color from another, but will not to distinguish their nicer *shades* and *teints*.

SMALL.—One having *small* color, will very notice the color of people's eyes or hair, or of an of their dress, and even though familiar with the be unable to describe them by these indication seldom notice, or take any interest in, colors, re them all as amounting to about the same thin find great difficulty in distinguishing their

shades, and, perhaps, between the different primary colors; occasionally mistake one for another, and be comparatively insensible to the beauty produced by the arrangement and blending of different colors.

The additional combinations of color small, may be inferred from those under color large or very large, *reversed*.

VERY SMALL.—One having color *very small*, even though his eye-sight and his ability to distinguish form and other qualities of objects, may be excellent, will be able to form little or no idea even of the primary colors, and, much less, of their shades; can perceive very little, if any, difference between the colors of different cloths, or even those of the prism or rainbow, as an indistinct, whitish appearance will seem to him to characterize the whole; and can distinguish between those objects only that are black or white, or bordering upon this appearance.

LOCATION.—Color is located under the arch of the eyebrow, a little externally from the middle, and between the organs of weight and order.

GENUS III.—*Intellectual faculties which perceive the relations of external objects.*

27. LOCALITY.

Cognizance of the relative position of objects—recollection of the looks of places—knowledge of the geographical position of things, the points of the compass, &c.

Location, or relative position, like form and size, enters into the constitution of things. That a material substance should exist without any location, or relative *position* with respect to other things, is both inconceivable and impossible. Hence the necessity of some faculty the exclusive function of which is to perceive and apply this property to the objects of the physical world.

LARGE.—One having local. *large*, will retain, for a long time, a clear and distinct impression of the looks of the places he has seen, and, with imitat. and lang. also large, be able to give a correct description of them; can form correct ideas of places which he has not seen

purpose ; but, with acquis. large
rate or full, will still seek to
though at a cheaper rate ; will t
cheap conveyances, and take
with self-e. approbat. and ideal.
acquis. only moderate or full, wi
in his travelling expenses, and
best style he is able to reach : v
par. and lang. large or very larg
and be able to give a correct an
tion of scenery, roads, &c. : w
inhab. will call to mind, with vi
of delight, the mountains, hill
streams, &c. which he was wo
childhood or juvenile days, and
revisit them : with event. full,
often recollect incidents by ren
which they transpired, and also
calling to mind its location upon
cover uncommon tact in findin
with large or very large individ
and also recollect, the houses,
objects near the road which he
only be very fond of the study o
rapid advances in it, but, with l
size, and imitat. be able to dra
and skill, maps, sketches of nat

but will distinctly remember the geography, roads, scenery, rocks, houses, and other things, and, also, the position even of insignificant objects; will have a fine taste and talent for pursuing the study of geography, geology, &c., and will be likely to break from every restraint to indulge his roving, strolling desire.

The combinations and descriptions under local. *large* modified by an *increase* of the power and desires imparted by local. will apply to this faculty very large.

FULL.—One having local. *full*, will be able to recollect places with considerable distinctness, yet not be remarkable for this power; will understand the relative bearings of places, and the position of objects, and, unless a long absence has obliterated the impressions which they have made upon this faculty, will seldom be troubled by a deficiency of it; yet he will not distinctly recollect objects which he may pass, unless, from some cause, they particularly arrest his attention; may notice and recollect important things, yet be apt to forget little things: with large or very large individ. will have a strong desire to travel in order chiefly to gratify his strong propensity to examine physical objects, and partly to see places, &c.

The combinations and descriptions under local. large, modified by a *reductum* of the influence of local. will generally apply to this faculty full.

MODERATE.—One having *moderate* local. will not pay particular attention to the location of objects, nor form or retain very distinct notions of the aspect of places, roads, &c., and consequently, be often at a loss to find such places as he wishes, to go a second time to obscure places, or return by a given road; will frequently lose his way, especially in cities and forests, and sometimes experience considerable inconvenience and delay from the want of a stronger development of this faculty. One having local. moderate, with individ. and ideal. large, will appreciate the beauties of splendid natural scenery, yet will not retain a clear and correct impression of the appearance and beauties which produced the delightful impressions: with very large inhab. and only full ideal. individ. and hope, will seldom go from home unless compelled by urgent business, and will then see but little on his journey, and dread the fatigues of trav-

may have seen many times.

SMALL.—One having local. *sm* difficult to recollect, or return to way, especially in woods, cities, or familiar with places only by seein will form only confused and incorr raphy of a country, or the appear places described to him; be often rect as to the points of the com ling a burden, rather than a plea curiosity to see different places, & small, with form and individ. sma places, and then not distinctly reco will seldom observe or recollect s pass upon the road; and fail to re he may have often travelled, and back, &c.: with form large or ve ly recollect the countenances of utterly unable to locate them: w event. will recollect distinctly tha of, certain occurrences, yet will mind the place in which they occ them, &c.

The combinations and descript erate, modified by a *reduction* of also, those under local. large, *rev* faculty small.

city, &c.; and find his abilities in the exercise of this faculty, directly the opposite of his in whom local. is large or very large.

LOCATION.—Local. is located directly over size and weight, and nearly above the internal orbit of the eye. It extends diagonally in the direction of mirth. The frontal sinus sometimes increases the apparent size of this organ.

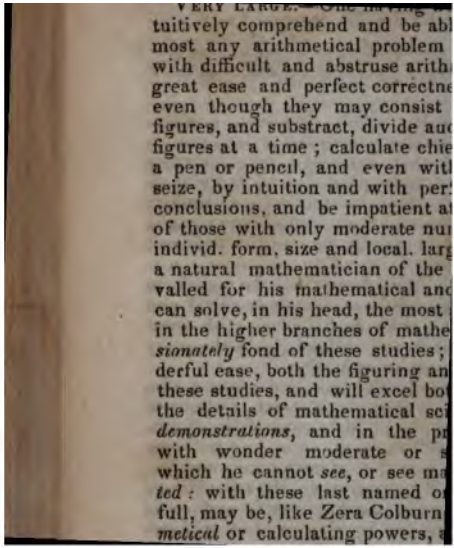
28. NUMBER.

Intuitive perception of the relations of numbers and proportions—ability to reckon figures in the head—numerical computation.

That the mental faculty which perceives, comprehends and applies numerical principles, is intuitive, is evident from the fact, that extraordinary calculating powers are often found to be possessed by individuals whose talents, in other respects, are quite ordinary; whilst, on the contrary, men of extraordinary reasoning and other faculties, are frequently found to be deficient in their computing powers.

LARGE.—One having num. *large*, will be quick to compute figures, and be able to perform numerical and arithmetical calculations, even in his head, with accuracy, facility and despatch, and will delight in the study of figures and be an expert accountant.

One having num. large, with caus. and compar. also large, will be able to seize even the abstract relations of numbers with intuitive ease, and to solve difficult problems in his head, as well as on the slate, and will succeed well in the higher branches of arithmetics and mathematics; be quick to detect errors in the calculations of others, but seldom make them himself—and excel both in the *reasoning* and the figuring parts of arithmetic; and be able to study, with success, the higher branches of mathematics; with large order, individ. event. and imitat. added, is capable of becoming a good accountant and book-keeper, and of casting up accounts in his head, which others would be obliged to do upon the slate; and, with local. and construct. added, will possess all the natural talents requisite for the study of surveying, geometry, algebra, mensuration,


VERY LARGE.—One having
tuitively comprehend and be abl
most any arithmetical problem
with difficult and abstruse arith
great ease and perfect correctne
even though they may consist
figures, and substract, divide au
figures at a time ; calculate chie
a pen or pencil, and even witl
seize, by intuition and with per
conclusions, and be impatient a
of those with only moderate nu
individ. form, size and local. lar
a natural mathematician of the
valled for his mathematical an
can solve, in his head, the most
in the higher branches of mathe
sionately fond of these studies ;
derful ease, both the figuring an
these studies, and will excel bo
the details of mathematical sci
demonstrations, and in the pr
with wonder moderate or
which he cannot *see*, or see m
ted : with these last named o
full, may be, like Zera Colburn
metical or calculating powers,

rkably well out of this line : will not be able, intui-
, to grasp the results of complicated sums or pro-
s ; may succeed in the pursuit of arithmetic, but
be obliged to *study* in order to succeed well ; and,
a high degree of culture, may become not only
rt but even eminent as an arithmetician and ac-
tant.

ıe influence of num. full in combination, may be
red from the combinations under num. large and
large, modified by a *diminution* of the influence of
faculty.

ODERATE.—One having num. *moderate*, from habit
much practice, may, perhaps, become respectable
ı accountant, and in arithmetical calculations gene-
, yet will not readily come at the result of new and
use questions ; be obliged to perform his calcula-
ı with his pen or pencil in his hand, and progress
ly and carefully, and then make an occasional mis-
; and, upon the whole, will dislike numerical cal-
tions and the study of arithmetic : with very large
. and compar. though he may be highly delighted
the *reasonings* and the *demonstrations* contained
he mathematics, will be by no means partial to the
e figuring part, and will make his *numerical* calcula-
s chiefly by the help of reason, and the *cause and*
t by which they are governed ; though he can at
e see the force and application of the *rules*, and com-
ıend the *principles* of arithmetic and of mathemat-
science generally, will consider figures rather a
lgery than a delight : with large or very large individ.
), size, local. imitat. and construct. added, will be
ırally a first-rate *mathematician*, but a poor *arithme-
ın ;* be passionately fond of the study of geometry,
veying, mensuration, navigation, astronomy, &c. in
e his attention be called to them, and capable of ex-
ing in them, yet, in every thing in figures discon-
ted with *reason and demonstration*, his talents will
nferior.

MALL.—One having num. *small*, will have a strong
rsion to figures ; succeed in them but poorly, and
that only with great labor ; be slow and often incor-
: in casting up accounts ; can add, substract, divide
multiply only by *rule*, and with his pen or pencil in

his hand; and, though he may go through a *mechanical* course of arithmetical calculations, will not advance rapidly nor without great effort. One having num. small, with large or very large individ. event. lang. ideal. and compar. and caus. only full, will be exceedingly fond of reading, of poetry, of works of fiction and of polite literature, and, with large or very large form, size and local added, of the study of natural history, geography, botany, chemistry, &c. yet dislike arithmetic exceedingly.

VERY SMALL.—One having *very small* num. will be unable to perceive numerical relations, or even to perform simple, arithmetical calculcations: will find extreme difficulty even in common adding and substracting, multiplying and dividing, and be almost unable to count.

LOCATION.—Num. is located externally from order, and a little lower, at the external termination of the arch of the eye.

29. ORDER.

System—sense of physical arrangement—desire to have things in their place.

LARGE.—One having order *large*, with local. large or very large, will have a particular place for every thing and every thing in its place; instead of leaving his tools, books, papers, clothes and whatever he has occasion to use, where it happens, he will return them to their respective places; can readily find what he wishes, provided it has not been disarranged by others; will be systematic in his business; not only precise himself to keep things in place, but particular to have those under him do the same; and, with ideal. also large, be exceedingly annoyed by disorder, and thus possess an indispensable requisite for regularity, correctness and despatch in whatever he undertakes.

One having large order, with large combat. and destruct. will be rendered as impatient and as angry by disorder as by almost any thing else, and thus manifest much more peevishness of disposition, and appear more *passionate* and harsh than he otherwise would: with ideal. large will be always cleanly and tidy, and very *nice* and particular about his person; greatly annoyed

by a rent in his garments, or a spot upon them, or by their being soiled, not clean, or their fitting badly; by a long beard, disordered hair, or a dirty or disordered room; or by any thing irregular, contracted or broken, even though it may have been repaired, &c. and will often overdo in order to serve this faculty; and, with ideal. very large, will be even fastidious in these respects, and take many an unnecessary step on this account; but, with ideal. only moderate, though he may be systematic, and have a place for every thing and every thing in its place, and always able to lay his hand on such things as he uses, and about as quick in the dark as in the light, yet will be neither nice nor particular in his personal appearance; will, perhaps, seem to others to have his things in utter confusion, and yet, what will appear disorder to them, will be order to him: with time large, will fulfil his appointments punctually, and have a *time* as well as a place for every thing.

VERY LARGE.—One having order *very large*, will know just where to lay his hand, both in the dark and in the light, upon any article he wishes to use, provided no one has displaced it; when he puts off his clothes, or has done using his things, he lays them away in the particular places assigned to them; in all he does is perfectly systematic and precise; and, in the matter of order, is what is termed "old-maidish," instantly notices the least disarrangement, and is annoyed beyond measure, if not rendered perfectly miserable, by confusion, disorder, &c.

One having order very large, with adhes. large or very large, will love the company of his friends sincerely, but be so much disturbed by one thing and another about their persons, their furniture, house, &c. and by the disarrangement they cause him, that he will almost dread to visit or receive a visit from them, and, on this account, frequently feel vexed at those he really loves; in the selection of his friends, will have a special reference to this quality in them, and be unable to endure the company of the slovenly or the negligent: with combat. and destruct. large, will frequently be angry at those who leave things out of their places, and severely reprimand and even scold them, though they may be

off the door-knob and knocker, th
the tin from her pans and the h
and still scrub and wash, and w
scrubs the *patience* out of her hu
threads out of his linen.

The descriptions and combinat
der large, modified by an *increas*
to order very large.

FULL. – One having order *full*
arrangement, and, if brought up
order, will seem to possess a hi
qualities described under order la
pend upon his education and h
enough of this faculty to get alon
not enough to make him fastidiou
any great sacrifices upon this acc
serve order, partly from an innat
from the necessity and utility of

The combinations under orde
diminution of the power of ord
full.

MODERATE.—One having orde
haps, a little disturbed by disor
seeing things in place, will not
faculty to prompt him to much
them properly arranged; will g

or arrangement: with self-e. combat. and destruct. large or very large, will possess enough of this faculty to command others to preserve order, and will even scold them for allowing disorder, but will not keep things in order himself, and, perhaps, disarrange the things of others, as well as his own.

SMALL.—One having order *small*, will be apt to leave things where he happens to use them, or anywhere else, either in, or out of their proper places, and, consequently, be greatly troubled to find them again when he wants them, thus subjecting himself to much inconvenience and delay; will operate without system, and, of course, without despatch, and thus consume much time in accomplishing but little; but, notwithstanding, will fail to amend, or to feel troubled with disorder, or to appreciate the importance of order and system; and, with time only moderate, will seldom apportion his time to specific objects, and generally be behind-hand in fulfilling his engagements, plans, and appointments.

The descriptions and combinations under order large and very large, *reversed*, will apply to order small.

VERY SMALL.—One having order *very small*, will be almost insensible to the beauty and utility of systematic arrangement; will scarcely notice the difference between order and disorder, and leave whatever he may have occasion to use, scattered about in utter confusion.

LOCATION.—Order is located under the arch of the eyebrow, at the external corner of the eye, and beneath the origin of the superciliary ridge. When it is large or very large, the external angle of the lower portion of the forehead, appears projecting and full, the eyebrow, at the union of the temporal ridge, arched and elongated and sometimes sharp; but, when it is moderate or small, the external portion of the eyebrow will appear straight and shortened. The thickness of the bone in this portion, increased by the temporal ridge, causes an occasional mistake in deciding upon the size of this organ.

30. EVENTUALITY.

Memory of events—power of calling to mind those circumstances, occurrences, incidents, historical facts, &c., which have previously come to the knowledge of the individual.

LARGE.—One having event. *large*, will have a clear, a distinct, and a retentive memory of what he sees, hears,

large lang. added, in relating t
mention all the particulars; and
also added, will present them all
but, with concent. moderate or s
nect the several circumstances wh
as to give it unity; will frequentl
ticulars, or state them in a wrong
create confusion, and lessen the e
with individ. lang. and compar
marked partiality for reading an
well as a general scholar; will be
good use of what information he
a happy faculty of communicati
large or very large ideal. individ
compar. and full, large, or very l
a literal *passion* for study, reading
istry, mineralogy, geology, geog
history, and every thing pertainin
of facts; according to his advantu
scholar; will allow nothing to di
and scientific pursuits; will be
markably successful as a stude
amount of circumstantial inform
things in general; with large lan
sensibly and fluently upon almo
full concent. also added. will h

will be able to repeat conversations with great accuracy and clearness.

VERY LARGE.—One having *very large* event. will possess a remarkably clear, distinct, and retentive memory of events and transactions, and even of all the minute, and seemingly unimportant circumstances connected with them; seldom allow any thing to escape his recollection; have at command more facts than he can manage to advantage; have an insatiable desire to learn all that is to be learned; be given too much to narration, and thus frequently weaken his arguments; make a short story long, and a long one, very long, by relating all the little particulars: with caus. and compar. only full, will have a great fund of information, which, however, will not be well digested; be rather a bookworm than a deep thinker; attend much more to facts and details than to general principles, and attempt to prove his positions rather by narrating facts, than by logical inferences: with large or very large individ. will see all that passes around him, and remember all he sees, and thus know a great deal, &c.

The descriptions and combinations under event. large, modified by an increase of the power of event. will apply to this organ very large.

FULL.—One having event. *full*, will have a respectable memory of incidents, and a distinct recollection of those occurrences to which his attention has been particularly directed, yet will seem to be deficient in his knowledge of those things which have not made a distinct impression; when he has an occasion to adduce facts, will recur to them with tolerable correctness and facility, and seldom manifest a striking deficiency in this respect; with caus. and compar. large or very large, will generally be able to command and collect a sufficient amount of facts by which to substantiate and illustrate his arguments, but will *reason* rather than *narrate*; regard phenomena chiefly in connexion with those principles which produce them; and remember *generals* much more than *particulars*: with lang. and imitat. large, will be able to relate anecdotes in a happy style, yet, with only moderate lang. imitat. and concent. will relate them very poorly, and have a better memory in reality than he seems to have; will recollect the *substance* and the

the substance of what he hears or
more in *general principles* than in *p*
much more than *narrate;* find cons
summing up, and in calling to mind
or in going into *details.*

The descriptions and combinati
minished, will generally be found
moderate.

SMALL.—One having event. *sm*
recollect incidents and facts, and,
important things which he wishes
a poor, indistinct, and confused me
of which he has heard or read, and
have fallen under his own observat
ever, enter into the *particulars,* and
ty, and little success, in attending t
to command the knowledge, or a
really possesses; can learn things
great labor and application, and e
and compar. large, will learn prin
than phenomena; and be often gr
to mind facts which he wishes to e

The descriptions and combinatio
erate, modified by a diminution o
and also the descriptions and combi
large or very large, *reversed,* or re
of a *negative* will describe this face

event. only full, there will be an evident depression just above individ. and between the two lobes of local. which will result rather from the size of the surrounding organs, than from an absolute deficiency of event. In children, the organ is generally large or very large, and gives a full and spherical form to this part of the forehead, while the corresponding depression often observable in men, is an evidence of a deficiency of it. The tenacious memories of children compared with the more obscure memories and palpable forgetfulness of men, furnish both a strong proof of the truth of phrenology, and a happy illustration of the faculty in question.

31. TIME.

Cognizance of succession—that mental power which notices and recollects the lapse of time, and the relative distance of time, and order of succession, in which events transpire.

Many individuals seemingly without an effort, are able to tell the year, and even the day, of almost every birth, death, or particular event which has come to their knowledge; how old every person is whose age they have ever learned; what time every house in their neighborhood or town was erected; and the exact time of the occurrence of nearly all their village affairs and business transactions. Others, without consulting the family record, cannot tell either their own ages, or those of their brothers and sisters, or even those of their own children. Though they might have a distinct recollection of certain occurrences, they never recollect *when* they took place.

Large.—One having time *large*, will notice and remember very accurately, the relations of time in which certain occurrences stand with each other, or how long one thing happened before or after another; without the aid of a time-piece, be able to tell very nearly what time of the day or night it is; can waken from sleep at such an hour, or, perhaps, minute, as he may wish; will generally be in season, recollect his appointments, and, if possible, fulfil them; set apart certain days or periods for doing particular things, and be likely to perform them at the appointed time; be regular at his meals

particular attention to the *rhyme* a
and be exceedingly annoyed if eit
with only full caus. added, will loo
of poetry than to the more endu
and substance; if he attempt to
make good rhymes, yet his produc
ral and gaudy, rather than subs
but, with large caus. added, wil
measure, style, rhyme, and pow
tune large, will keep the *beat* in m
of dancing, and, with imitat. also
any particular figure, and keep the

VERY LARGE.—One having *ver*
sess a wonderfully accurate and
time when certain things occurre
ness transactions, &c.; how long
before or after another; the state
certain days; the precise period
and, in short, will be a real chron
ference will he had by all who
pose of ascertaining the chronolog
will manifest, only in a still high
ities described under time large.

FULL.—One having time *full*, v
memory of dates, and yet, with
more correct and certain in regar

may remember short intervals of time very well, will forget those that are longer, or have rather an indistinct idea of the chronological order and relations of time in which certain events occurred; forget dates and ages, and be unable to tell with much accuracy the time of the day or month: with event. large, though he may remember certain circumstances with perfect accuracy, will not have a distinct or positive recollection of the time when they occurred, or how long one event happened before or after another; and will have only a *general* idea of the intervals between certain events.

SMALL.—One having time *small*, will be very forgetful as to the *time when;* find it difficult to remember the ages in his own family, or even his own age, and be obliged to consult family and other records in order to ascertain these and similar points; have only a general, and a very incorrect, memory of dates; can seldom tell the time of day without the sun or a time-piece, or even the day of the month or week; will be the reverse of one with time large: with aliment. large, may calculate the time of the day quite correctly by his *appetite*, and be punctual to his *meals;* or punctual when some other faculty quickens the action of time, yet, in general, will discover a marked deficiency in this respect; and will be poor in chronology.

VERY SMALL.—One with time *very small*, will seldom if ever, notice the chronological order of events as they pass; have a most imperfect idea of every thing pertaining to succession and dates: with aliment. only moderate, will even forget the time of his meals: with event. moderate, will have a most *miserable* memory both of circumstances and of dates; forget his own age, and most of the circumstances connected even with his own history, and thus be a constant sufferer from this cause.

LOCATION.—Time is located directly above color, and a little externally from locality.

32. TUNE.

Sense of melody and harmony of sounds—ability to learn tunes and detect discords.

That the faculty of music is innate and primary, and manifests its power in different individuals in proportion

to a particular development of the brain, is a fact fully established by the observations of phrenologists. Many children in whom the organ is large are able to catch and turn tunes soon after they began to talk; and, on the other hand, adults in whom the organ is small, after the most laborious efforts under the most able instructors, are utterly unable to turn a tune, or even distinguish one tune from another.

All celebrated composers, musicians, and singers have an extreme development of the organ of tune.

This will show the utter folly of that modern, fashionable prejudice which demands that music shall be taught to young ladies *indiscriminately*, and without the least regard to the natural talent, or defect, of the individual in this respect, and which condemns many a lovely female to waste years of precious time in what is to her an intolerable drudgery, and one that nature never planned for her.

LARGE.—One having *large* tune, will be able easily to catch tunes by hearing them sung a few times over, and to strike correctly their key note; has a correct musical ear, and, with a good voice, can easily become a good singer, or a good performer upon musical instruments; delights to listen to good music, and can easily detect a discord, &c. One having large tune, with large ideal. will not only be extremely fond of good music, but will impart a richness, and pathos, and melody to his musical performances which are calculated to move the heart; with large time added, will add new charms to his music by keeping the *beat* correctly: with combat. and destruct. large or very large, will delight greatly in *martial* music, and be highly excited by the stirring notes of the fife, the drum, the bugle, &c.: with large or very large time and hope, will be *highly* delighted with dancing tunes, and, in dancing, precisely keep the step, and be gay and cheerful in the "assembly room:" with hope small, and ven. conscien. and adhes. large or very large, will prefer plaintive airs, minor moods, solemn, devotional music, &c.; and, with hope large even, will still prefer solemn tunes, yet select those of a cheerful, lively air: with large or very large lang. can easily associate tunes with the words set to them, and thus readily commit songs, hymns, &c., so as to

sing them by rote. In learning tunes, and in singing them with words, the organ of lang. renders very important assistance. The same is also true of imitat. which gives the proper *expression* to a musical performance, enables the performer to imitate different kinds of style, &c.

VERY LARGE.—One having tune *very large*, will be able to learn tunes by hearing them once or twice repeated, and will never forget them; is filled with *ecstacy*, or completely carried away, with *good* music, but cannot endure a discord, or an awkward or artificial singer or player; produces a powerful impression upon the feelings of those who listen to his performances, and literally charm them.

One having tune very large, with large or very large adhes. ideal. ven. hope, imitat. time, lang. individ. weight, and compar. will be a natural musician of the first order; be pre-eminent for his musical taste and talent; pour forth his *whole soul* in the most melting and voluptuous strains of melody and harmony, so as often to overcome the hearer; learn, as it were, by intuition, to play upon any musical instrument; perform to admiration all kinds of music, particularly sentimental pieces, Irish airs, Scotch melodies, and other pieces of kindred sympathy and pathos; and will be able to compose music characterised by sentiment, pathos, and the soul of melody.

FULL.—One having tune *full*, will be able, with considerable practice, to learn tunes both by note, and also by the ear; with a good voice, may be called a good, and even a superior singer, yet, for any musical talent he may possess, will be indebted as much to art and science as to nature; with the aid of notes, and a good knowledge of the *principles*, may be able to read music correctly, and even sing, at first sight, almost any piece of music presented to him, yet his musical performances will be characterized more by accuracy than *melody* and *pathos*. One having tune full, with large or very large ideal. will be highly delighted with *good* music, and have a correct musical ear, and impart a peculiar softness to his singing, and, with large imitat. added, be capable of becoming a good singer, if not a superior musician; can readily imitate different kinds of style,

hear tunes many times repeated befo
by *rote*, and will then forget them u
frequently; may, perhaps, be a res
will be indebted for this talent m
and application than to nature; wi
rules of music than by his ear, and
to have his book before him; will b
cal than a natural singer; and will
and pathos to his musical performa
or melt the soul.

One having tune moderate, with
large, will listen with rapture to *g*
will please him except music of th
very unpleasantly affected by disco
good judge of music, yet will not
performer himself.

SMALL.—One having tune *smal*
may learn to sing and play tunes,
automatic, mechanical, indifferent,
sician, and will be unable to make
tunes by the ear: with large or v
listen with delight, to good music
tinguish one tune from another, an
sible to the higher charms of excel

VERY SMALL.—One having tu
unable to strike a note correctly, a

it is sometimes difficult to decide correctly upon its size. It may also be added, that a good *voice* adds greatly to good music, and is therefore frequently mistaken for a musical *ear* or *talent*. Others, again, in whom the organ is only moderate, are tolerable singers, but are indebted for this talent chiefly to *science* and *practice*. Hence many *correct* decisions upon tune, are considered erroneous.

33. LANGUAGE.

Power of communicating ideas by means of particular signs—memory of words—recollection of arbitrary signs as expressive of ideas.

In the plenitude of his wisdom and goodness, the Great Author of our being has seen fit in various ways, to distinguish man from "the beasts that perish;" and one of these distinguishing characteristics, is most strikingly displayed in his power of *speech*. Without a faculty by means of which to communicate to his fellow-men, his thoughts, feelings, and desires, man would be incapable of any considerable degree of cultivation and refinement, and of carrying on those vast schemes and projects by which the face of the earth is subdued and cultivated, and the beasts of the field brought under subjection to him—by which the forest bows to his mandate, and, in its stead, the cultivated farm blooms like a garden—by which science and the arts flourish, commerce springs into life, and cities, kingdoms, and republics burst forth in all their magnificence and glory.

That the power of speech in man, or his *copia verborum*, is primitive, and depends upon a distinct faculty of the mind, is evident from the fact, that it greatly differs in different individuals, and cannot, therefore, be the result of education alone, but must originally be possessed by them in various degrees of strength. Were it not so, each individual would display this power in proportion to his cultivation of the faculty; but such is by no means the case. We often see children that have received little or no instruction, learn the use and application of words with a facility and accuracy altogether wonderful; and others again, upon which a superabundant amount of instruction has been bestowed, that re-

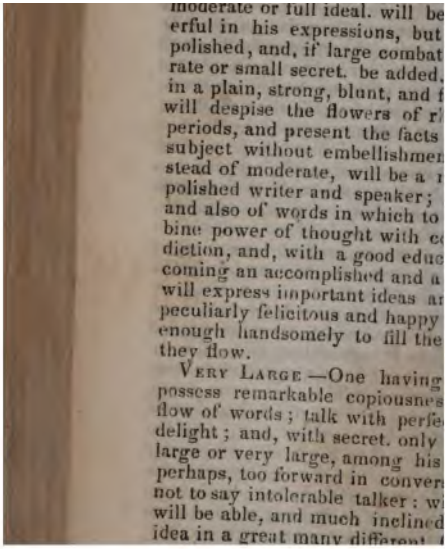
whereas, others who have e
are able to speak and write
eloquent.

Some persons are able to r
having read it but two or thr
ers, again, cannot repeat it a
hundred times.

LARGE.—One having lang
natural to learn and remem
mind such words as fully exp
a high degree, copiousness, fr
of expression; have at comm
and phrases from which he is
tion as may be dictated by hi
out his sentences well, and l
supplied by the reader; will
and facility, and give a copi
variety to his style, and have
read, as well as to hear othe
commit words to memory.

One having lang. large, wi
vid. form, local. and event,
great rapidity and very little
talent for remembering the p
others in conversation, and fo
was said by a speaker; will

tations; with only moderate or full caus. added, will talk much, and fluently, upon subjects without instructing the hearer, or presenting many new ideas, or profound observations; with large or very large ideal. and compar. and full concent. added to this combination, is capable of becoming quite interesting, and even eloquent as a speaker; will be chaste and finished, if not polished and graceful, in his language and expressions, and, with imitat. also large, decisively popular as an extempore speaker; will be perspicuous and appropriate, and easily and fully understood; possesses extraordinary facility and felicity of expression, and whenever he becomes animated in speaking, will quote poetry with ease and correctness, yet will have a better command of *words* than of *ideas;* may please the fancy, yet will not greatly instruct or enlighten the understanding: with individ. large or very large, will use many adjectives and qualifying phrases; and yet employ words with considerable definiteness and precision: with large secret. cautious. approbat. conscien. and ven. may be taciturn and reserved before strangers or partial acquaintances, or, in consequence of his bashfulness or modesty, yet, when among his familiars and equals, will talk very freely: with large or very large secret. will generally say but little, and, with cautious. also large, frequently hesitate in speaking, but this will arise from the fear of committing himself, or of saying what he does not intend to say, rather than from a want of words; but, with secret. moderate or small, will not only have a great command of words, but be free to express his thoughts and feelings, and, with benev. and adhes. also large or very large, this propensity to unbosom himself to others, will be still farther increased, and he will be a downright talker: with large individ. combat. and destruct. will have a great command of severe and bitter epithets, and, when excited, be extremely pointed and sarcastic in his expressions, and, with compar. also large, can pour out a torrent of abusive words, or *scold* with a vengeance: with adhes. and benev. large or very large, will have a great command of words expressive of sympathy, affection, endearment, tenderness of feeling, &c.; and, with imitat. also large, will accompany his verbal communications with appropriate gesticulation, and speak through his



moderate or full ideal. will be
erful in his expressions, but
polished, and, if large combat
rate or small secret. be added,
in a plain, strong, blunt, and f
will despise the flowers of r
periods, and present the facts
subject without embellishmer
stead of moderate, will be a r
polished writer and speaker;
and also of words in which to
bine power of thought with c
diction, and, with a good educ
coming an accomplished and a
will express important ideas ar
peculiarly felicitous and happy
enough handsomely to fill the
they flow.

Very Large.—One having
possess remarkable copiousnes
flow of words; talk with perfe
delight; and, with secret. only
large or very large, among his
perhaps, too forward in conver
not to say intolerable talker; w
will be able, and much inclined
idea in a great many different

able to repeat it nearly verbatim, giving not only the ideas and the general tenor of the discourse, but even many of the precise expressions of the speaker; with large or very large ideal. and imitat. and only full caus. added, will be bombastic in his style, and present more *bathos* than pathos or sublimity; make a great display of eloquence and splendor in his language, and yet be destitute of real eloquence and power of *thought;* will be loquacious, flippant, and verbose, yet embody but little sense or argument in what he says: with very large compar. caus. individ. event. ideal. and combat. will be able to engross the whole attention of the hearer, and, by the clearness and power of his reasoning, combined with the superior elegance of his diction, and the frequent and well-sustained bursts of his overpowering eloquence, enchain him for hours to the subject; will be rich, copious, flowing, vehement, and energetic in his style and manner, but a much better extempore speaker than writer, because, in writing, he will be apt to employ too many words for his thoughts.

The descriptions and combinations of lang. large, modified by an *increase* of the power and desires imparted by lang. will apply to lang. very large.

FULL.—One having lang. *full,* will have a respectable command of words, yet, in order to become fluent, will require considerable excitement; will not be barren in style or expressions, nor yet employ many new-coined or redundant words; with some effort, may commit to memory, yet, unless individ. form, and local. are very large, will not be eminent for this talent. One having lang. full, with compar. and caus. large or very large, will have a rich fund of important ideas, but they will lose some of their force when expressed, in consequence of their calling more loudly for words than can be answered by the speaker, who, unless considerably excited, will hesitate for words; will seldom be guilty of circumlocution, but will be rather brief and compact in his style; with large or very large ideal. added, will be clear, elegant, and forcible as a writer, but, though he may get on tolerably well as a speaker, will not be very fluent, and even when excited, will by no means manifest verbosity, and will employ no more words than the sense demands.

when an idea is presented to
to wait for the organ of lang. to su
by which to express it; generally
rather than too many words; and,
to the force and energy of his thoug
power of his expressions, will fail
their just due from the province of

One having lang. moderate, with
will be very critical in the use of
employ one which is not fully expre
ing intended to be conveyed; with
ideal. and individ. added, may be
and a clear and elegant writer, but
speaker—may command words enc
the *pen*, but not for use of the *to*
style more clear than copious; will
but, in what he says, will employ b

SMALL.—One having *small* lang
his thoughts and feelings, will em
and those of every-day use; in spe
hesitate for words, and possess
copiousness of expression; so far
will be barren, dry, and common
difficulty in calling to mind the pa
ed to express his meaning; cons
a burden than a pleasure, and, c
but little and find it

perament, may speak in a rapid, though somewhat incoherent manner, but will use only common-place phraseology, and generally express similar ideas in nearly the same set of words: with very large caus. and compar. will have many more thoughts than words, and make every word express some important idea; can think much better than communicate; say a great deal in a few words; cannot command a sufficient stock of words with nearly similar meanings from which to make happy selections; and will *think* and *reason* much more than read or talk.

The combinations and descriptions of lang. moderate, modified by a diminution of the power of lang. and, also, those under lang. large and very large, *reversed*, or read with a *negative*, will generally apply to lang. small.

VERY SMALL.—One having lang. *very small*, will find the utmost difficulty in recollecting the arbitrary signs used to express the simplest and most common ideas; from actual poverty of lang. will be obliged to employ words in a sense widely different from their common and legitimate signification, and will often express his ideas in very inappropriate terms; cannot commit to memory at all, nor learn to read with anything like tolerable facility and accuracy, and will be able scarcely to understand others, or express himself so that they can understand him.

The combinations and descriptions under lang. small, modified by a lessening of the power of lang, and those under lang. full, *reversed*, will apply to this faculty very small.

LOCATION.—Lang. is located upon the superorbiter plate. When large or very large, by pressing down the upper orbit of the eye, it pushes the eye outward and downward, giving a fulness to it, and a swollen appearance to the under eyelid. When the organ is small, the eyes will appear small and sunken, and the under eyelid small.

Disposition and ability to comp
purpose of ascertaining their
of difference—power of clas
application of the principles o
cover truths that are unknow
semblance to those that are alr
error from its incongruity w
tration—critical acumen.

On account of the *resemblanc*
set of things, bears to another,
of the natural world, are capa
gether into classes. The *cause*
their relations of cause and effe
are sought out by causality;
analogies, and their *dissimilar*
comparison. Form may compar
different notes; and color may c
but comparison can compare a
and a note, an idea and a subst
done by these other faculties al
comparison embraces within the
function, the whole range of na
cerns resemblances between thi
distant and unlike; and often
tween the qualities of mind and
agent in producing similes, m

point and the application of arguments; make nice discriminations; possess a criticising, comparing turn of mind, and readily detect fallacies in arguments, and inaccuracies, and improprieties in the use of words, &c.

The objects compared by this faculty, are determined, in part, by its combinations. For example; one having compar. large, with full, large, or very large event. and individ. will have a happy talent, and a passionate fondness, for comparing different *phenomena*, and classes of phenomena, in the natural world, as well as various historical accounts, scientific facts and experiments, &c., and be quick to discern those resemblances and differences which obtain between them, and, also, between the various sciences themselves; with a view to make himself easily understood, will be strongly prone to illustrate his ideas by a reference to some fact or phenomenon with which the auditor is supposed to be familiar; with form, size, and local. added, will be very skilful in comparing those things which come under the cognizance of these faculties respectively, as well as in drawing illustrations from them: with ven. and conscien. large or very large, will draw religious instruction from natural objects, and apply the principles and phenomena of natural science, and of the physical world generally, to the investigation of moral and religious subjects; compare spiritual things with temporal, and temporal with spiritual, and be predisposed to receive, and convey religious instruction by means of parables, allegories, &c., and, in reasoning upon moral subjects, make a great many nice distinctions, &c.: with ideal. and individ. large or very large, will make many elegant and elevated comparisons; employ many metaphors, similes, and other figures which will glow with the fervor, and be enlivened by the brilliancy of a lively imagination, and serve the purpose of argument and ornament united; yet, with only full caus added, there will be very little reason or sound logic in his metaphors and illustrations: with caus. large, in investigating causes, will be greatly assisted and often led to his conclusions, by the light of comparison: in *thinking* and *reasoning* upon subjects, and especially in deciding upon the force of arguments, will employ his caus. as much as his compar. and probably more, yet, in *communicating* his ideas, will mani-

fest more compar. than caus. and illustrate them copiously and forcibly: with concent. moderate or small, will frequently employ *mixed* metaphors, and seldom sustain, or carry out, his comparisons: with ideal. only moderate or full, will still employ metaphors, similes, and copious illustrations, but they will be *argumentative*, rather than ornamental; and, though they may be clear and in point, they will not be glowing or elevated in character, nor always in good taste: with secret. moderate or small, and lang. and combat. full or large, will be so much inclined to criticise the expressions of others, as often to get their ill will, yet, to exercise his critical acumen, will be so natural to him, that he will find it difficult to avoid it: with ideal. imitat. individ. form, size, order, local. event. and lang. large or very large, and caus. only full, will have a popular and decisively *practical* talent, which will appear to be much greater than it really is, but his judgment will be much more the result of experience and observation, than of reflection; have a superior, natural tact and talent for doing business, and getting along well in the world; acquire knowledge very easily, retain it for a long time, and also apply it to very good advantage; speak and, perhaps, write well upon subjects which require no great depth of thought; be likely to pass for a person of superior mental powers, yet, he will not often bear sounding, nor reason closely nor profoundly, nor take original or comprehensive views of subjects; but, with caus. large or very large, will be able to combine uncommon *theoretical*, with extraordinary *practical* talents; according to his advantages, will have at command a great amount of facts upon a great variety of subjects, and, also, be able to apply his knowledge to the best advantage, both in reasoning, and in accomplishing his purposes; will be naturally both learned and profound, and capable of excelling in the natural, metaphysical, and demonstrative sciences; be pre-eminently talented, and calculated both to devise and execute, and thus to conduct a great business; and, with combat. firm. hope, and self-e. large or very large, be abundantly able to rise far above the common level of mankind, and to turn his hand successfully to almost any undertaking; and will add to superior natural talents, great energy and perseverance.

VERY LARGE.—One having compar. *very large*, will be able, readily to compare, and perfectly analyze, almost any subject which may be presented to his mind; will instantly and intuitively detect the fallacy of analogical arguments, and the misapplication of words or facts; present his ideas in a manner so perfectly clear and simple, and accompanied with illustrations so copious and appropriate, that they can be fully and easily understood: with lang. and individ. large, will pour out a superabundant flood of figurative expressions; be strongly inclined to criticise every thing he sees, hears, or reads; and, with moderate conscien. will be likely, by his wonderful power and copiousness, and seeming appropriateness, of comparison and illustration, to make the better side appear the worse, and the worse, the better—to employ sophistry, put false constructions upon things. and make wrong applications of them, and thus knowingly mislead the common mind, &c.

The influence of compar. very large, acting in combination with the other organs, has been described under the other organs respectively. It may also be added, that the combinations and descriptions given as applicable to compar. large, modified by an *increase* of the influence of compar. will apply to this organ very large.

FULL.—One having *full* compar. will be respectable for his discrimination and ability to compare, analyze, and illustrate things, yet will not be particularly distinguished for this power; frequently resort to illustrations, yet they will not manifest the quality of *versatility*, nor be always in point; not at once discover whether a comparison is just and appropriate, and, though he may be able to trace out plain and striking analogies, will not so readily discover the more obscure and subtle resemblances, analogies, differences, &c.: with caus. large or very large, will have good ideas, but they will often be less applicable to the subject, and more imperfectly illustrated, than is desirable: with the perceptive faculties generally strong, will not discover any marked defect in this particular, nor any peculiar talent for comparison, &c.

The additional manifestations of compar. full, may be inferred from those of compar. large, modified by a *decrease* of the power of this faculty.

ceive the force of comp
by others, yet will not be happy
himself, nor readily perceive the appli
ments, nor give point to his own: wit
caus. will make many sensible remarks
frequently lack point, and be inapplicabl
in hand: with lang. full, or large, will
not be able to write with perspicuity, n
with propriety and accuracy: with ind
large or very large, will have an excell
facts, but, instead of arranging and class
will be likely to present them in a confi
as it were, *en masse:* will not make n
between the various passions and other
tions, and fail to make critical discrimina
and things generally, or to adduce m
illustrations.

The descriptions and combinations
diminished, will apply to compar. mode

SMALL.—One having compar. *small*
slow in perceiving the force of comp
gies, and possess but little discernmen
and be unable successfully to compar
illustrate, or generalize; be almost
acumen; and fail to perceive analog
even when they are pointed out to

SMALL.—One having com

35. CAUSALITY.

Power of perceiving and applying the principles of causation—ability to discover, and trace out, the connection and relations existing between causes and effects; to plan, invent, and adapt means to ends; to draw conclusions from given premises; to reason—disposition to investigate, and ask, why?—key-stone of common-sense.

It is an axiom in philosophy, that "every effect must have a cause;" and, also, that "every cause must produce an effect;" and, again, that, "under similar circumstances, like causes produce like effects;" and, farther, that "all the phenomena throughout universal nature, proceed upon the principle of cause and effect."

LARGE.—One having caus. *large*, will be able intuitively to perceive, and readily to apply the principles of causation; to lay good plans, and successively reach desired ends by the application of appropriate means; will have a strong desire to ascertain the *why* and *wherefore* of things; to investigate their nature and relations, and ascertain their origin, uses, and procuring causes; will consider facts and phenomena only as connected with their principles and causes; perceive self-evident truths, and draw inferences from them; possess an inquiring, investigating turn of mind; with proper culture of this faculty, be able to originate good ideas, and reason correctly upon the data furnished by the other faculties; by the intuitive application of the principle that like causes will always produce like effects, be able to predict what will be, from what has been; to tell wherein one result will differ from another, and, also, what will be the effect of given measures; will intuitively perceive the various bearings and the abstract relations of things; naturally possess a large endowment of sagacity, penetration, good sense, judgment, and originality; and be disposed to give, and require, not only a *reason* for everything, but, also, a satisfactory explanation of all its phenomena.

One having caus. large, with the perceptive organs full, large, or very large, will be quick to perceive the first truths or axioms of natural philosophy, to draw inferences from them, and to apply them whenever occa-

accumulating wealth: with the pe
moderate or full, will be more deli
ciples and the *philosophy* of natura
the mere facts, and seldom contemp
the laws concerned in their produ
and event. only moderate or full,
more by the *reason* of things, and b
than by experience; but, with indi
or very large, will be influenced b
and facts, and also by the principle
have a superior talent, not only for
also, for drawing correct deduction
and execute with surprising sagacit
sess an excellent talent for turnin
advantage—for seeing just what o
order most successfully to obtain t
will possess a very large share of
sound judgment: with large or very
only moderate perceptive faculties, w
in that which is abstract and metaph
and details, and possess much mor
appears to have; be too abstract, an
to be properly appreciated, especially
large perceptive, and only full reason
have an excellent memory of *thoug*
ples, but forget circumstances and

injury both of himself and his fellow men: with the moral organs large, and the selfish also large, will have a vigorous intellect propelled by energetic, selfish passions, and modified by a strong current of moral feeling, yet his moral and religious opinions and practices will be strongly tinctured with his animal feelings—his religious garments often defaced with spots and patches of selfishness and sin; and his reason turned to a good or bad account according as his education, external circumstances, &c., excite more powerfully either the one or the other class of faculties: with the moral organs large or very large, the propensities full or large, but less than the moral and reasoning organs, and the perceptive, at least, full, will possess great intellectual power and superior talents, which will be called into energetic action, and urged forward by strong feelings, and directed by high-toned, moral principle, to the advancement of some noble and important object; and have enough of the propensities to impart efficiency to his intellectual and moral faculties, which, however, will maintain the ascendency: with combat. large, will warmly defend and advocate his opinions, and engage in debate with spirit and delight, &c.

Caus. acts with power and success reciprocally proportionate to the size of the organ and the stimuli which excite it. These stimuli are supplied by the other faculties, and vary according to the intensity with which these faculties desire those objects, procured by the aid of caus. For example; one having caus. large, with very large domestic organs, and only moderate selfish propensities, will seem to lack wisdom in conducting his own selfish interests, because he will be comparatively indifferent to them, but, in reference to his children, his family, his friends, &c., he will plan with uncommon judgment, and manifest great foresight: with acquis. small, and approbat. or self-e. or both, very large, will be likely to manifest great mental vigor in his efforts to secure distinction, yet, in the mere accumulation of wealth, may discover a decisive want of tact and judgment, and ability to plan; but still, if any of the other faculties desire money, caus. will do its utmost to supply them, and devise means admirably *calculated to* secure this object: with the selfish propen-

sities only moderate or full, compar. and conscien. large or very large, ven. full or large, and the perceptive organs only moderate or full, will reason clearly and forcibly from correct moral premises, and successfully prosecute ethical and theological investigations, yet be less distinguished for his delight and success in pursuing natural philosophy, and be likely to make but indifferent calculations in regard to his pecuniary affairs, and manage them rather poorly; but, with the perceptive organs large or very large, conscien. small, and ven. only full, while he will reason clearly and correctly upon natural philosophy and matters which have no *moral* bearing, will commit the grossest errors in reasoning upon the character of the Supreme Being and religious subjects generally, his duties to his fellow men, and of their obligations to him, &c. The same principle applies to caus. in combination with any of the other organs in their various states of development.

Very Large.—One having caus. *very large*, with a large head and an active temperament, in addition to the manifestations described under caus. large, will be pre-eminent for the correctness of his judgment, the clearness, originality, and importance of his ideas, the extent of his understanding, and the power of his intellect; be distinguished for taking new views, even of the most ordinary subjects, and for presenting them in a striking light; for discovering new methods of effecting certain objects; be able to calculate, with certainty, what effects will be produced by the application of particular means, and, also, the most judicious method of applying these means; clearly perceive the full force of arguments; be able to explain, or "clear up," abstruse points and difficult subjects; to carry conviction to the mind by his irresistible arguments, and always to present them in a manner perfectly intelligible; will grasp, as it were, with a giant intellect, those great and fundamental principles which enter into the nature and constitution of things; and possess extraordinary greatness of mind and vastness of comprehension.

One having caus. very large, with compar. large or very large, will be extremely delighted with metaphysical and abstract studies; attempt to pry into the nature and first-principles of everything; will speculate and

theorize, and, with large conscien. added, will excel as a metaphysician, and especially as a moral and intellectual philosopher; with large individ. added, will not only display extraordinary depth and power of thought, but, also, be able to express and illustrate his ideas in a manner so simple and intelligible as to make himself easily and fully understood even by feeble minds; if he fail in any part of his projects, will readily supply the deficiency by a resort to the most happy expedients, and thus generally succeed in his undertakings; never be at a loss for resources, and be wonderfully ingenious in calling them up and applying them; and possess extraordinary intellectual power and acumen.

The combinations and descriptions of caus. large, modified by an *increase* of the power of caus. will apply to this organ very large.

FULL.—One having caus. *full*, will have a strong desire to ascertain the reason of things, and to investigate their nature and procuring causes, yet his views of the relations of cause and effect, will be less clear, and his inductions from a given amount of data, less correct, than they would be if caus. were large or very large; with proper culture, will be respectable as a reasoner, yet the cast of his mind will not be strikingly original or logical, nor his judgment first-rate: with large or very large perceptive faculties, may be qualified to do a fair business, yet will not excel in planning or in conducting a great business, nor be distinguished for employing the best means to effect desired ends; with large imitat. individ. and approbat. and moderate or small self-e. added, will lack independence and originality of thought and character; adopt the views and opinions of those with whom he most associates, and thus have no marked character or plans of his own, and, with ven. and conscien. large, will not desire, or hardly dare, especially in religious matters, to think or act for himself; may pass for a man of considerable talent and intellect, yet much of his knowledge will be borrowed, and his disposition and ability to apply his mind closely to an argument or process of thought, will be weak and limited, and his judgment, not very profound: with compar. individ. and event. large, will not be distinguished for the superiority of his judgment, nor yet for

the weakness of it; will possess considerable *practical* talent, and understand himself well, yet be somewhat superficial, and manifest more discrimination and tact than originality and depth, and fail to present arguments in a clear, cogent, and convincing manner, as well as to appreciate the full force of the reasonings of others.

MODERATE.—One having caus. *moderate*, will not be very clear or correct in apprehending the principles of causation, nor reason clearly or closely; with individ. event. and lang. large, and compar. full or large, may pass through the ordinary routine of life with tolerable success, yet, when called upon to think, or plan, or call up resources—to devise means, or *originate* any thing, will manifest weakness and inability; may *learn* well, and, with imitat. also large, do what he sees others do, and gain something from experience, yet will be unwilling to apply his mind to any subject which requires close investigation and research, and will not be able to reason strongly or deeply, or to appreciate the arguments of those who do; and will not be at all distinguished for quickness of comprehension or depth of understanding: with the selfish faculties strong, will be swayed chiefly by his animal propensities, and yet be shrewd in many things, although his shrewdness will result more from instinct than reason: with secret. large, and conscien. only full, by art and intrigue may succeed well for awhile, yet it will not be difficult to penetrate his designs, and discover his intentions, and, consequently, to defeat his purposes.

SMALL.—One having caus. *small* will be decisively deficient in discernment and understanding; fail to comprehend the reasons, principles, causes, and the general bearing of things, as well as the force of logical arguments; be injudicious in planning, and unable to see the end from the beginning, or comprehend the result of certain measures; be unable to think, and dull in comprehending a subject, even when clearly and fully explained to him; slow to draw inferences, and unskilful in adapting means to the accomplishment of desired ends; possess feeble powers of ratiocination, and a judgment that cannot be relied upon; and have no talent for metaphysics, or moralizing, and very little "hard sense."

One having caus. small, with secret. large or very large, may manifest considerable tact and ingenuity in laying plots, yet have too little depth or strength of intellect to carry through his manœuvres: with very large individ. may have an extensive knowledge of matters and things in general, yet will not be able to invent, or improve upon the inventions of others, to devise "ways and means," and create resources.

The combinations and descriptions under large or very large caus. *reversed*, will apply to caus. small.

VERY SMALL.—One having caus. *very small*, will utterly fail to appreciate or apply the principles of causation, or to comprehend the relations of cause and effect; be unable to reason, or to understand the arguments or explanations of others, be they ever so clear and simple, and will be apparently destitute of the qualities ascribed to caus. large.

Of all the human faculties, caus. is undoubtedly the most useful and important, (if, indeed, a *preference may* be given to one faculty over another,) as it gives that depth, and strength, and solidity to the mind so necessary to the proper guidance and direction of the other faculties, and without which, man could scarcely be accounted a *rational* being. It is, in fact, that faculty which, above all others, so pre-eminently distinguishes man from the brute, and enables him to stand forth in majestic dignity as the lord of this lower creation. With this faculty largely developed, (and aided by compar.) man is capable of thinking, reasoning, rising, soaring—of looking, with an intelligent eye, into the works of the Deity, and of penetrating the mighty mysteries of his divine government. Without it, what would be man? —a helpless, unintelligent creature—a feeble, grovelling thing, scarcely elevated above the meanest reptile.

LOCATION.—Caus. is located in the upper and lateral portions of the forehead, externally from compar. and gives height and breadth to the forehead proportionate to the size of the organ.

DIRECTIONS TO EXAMINERS.

In ascertaining the character of individuals from their *phrenological* developments, the general size of the

mount importance.

In applying the fingers to the
used instead of the *ends*.

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